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The Jewish and Christian Dispensations.

MESSRS. EDITORS,

I ONCE heard a very worthy dissenting minister in England observe, that he saw very little use in the Old Testament Scriptures, now that we have the clear and perfect revelation of the gospel. To turn one's eye back upon the records of a dispensation, whose types and shadows had been superceded, and made more visibly obscure by the light and splendor of christianity, seemed to him like turning one's back upon the sun, and endeavouring to look into the front glass of a telescope. Instead of encountering the fatigues and perplexities of such a process, he would, by changing his position, at once discover all that could be known. Instead of bending over the glass of typical instruction, and poring over the faint and distant informations of a temporary system, he would ascend the mount, and, while the cloud settled on the past, would obey the voice from the excellent glory, saying, 'this is my beloved son hear ye him.' 'The present' said he 'is the time for action. Let us hear and obey the words of Christ. Why should we expend our time in studying Moses and the prophets, since, even were we sure we should understand them, they can add nothing to what is plainly and concisely stated in the Gospel?'

Such a view of this subject from

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the lips of a zealous and useful man, may be rendered too plausible for extemporaneous refutation. This has led me to bestow some attention upon the causes, the delusive character, the injurious tendency, and the proper antidote of sentiments like these; and to observe that while many professing christians sympathize in a greater or less degree with such feelings and opinions, numbers on the other hand appear to commit nearly as great a fault, by taking an opposite extreme, or rather by failing in their quotations and reasonings to discriminate between those parts of the ancient scriptures, the authority and application of which are superceded by the gospel, and those which have lost none of their importance by the change of dispensation.

This latter fault is the parent of the other. It pervades the commentaries and theological writings of every period of the church, and is common in the sermons and conversations of the present day. I am not aware that there is in any language a clear and satisfactory account of the ancient dispensation considered as a Theocracy; or such an elucidation of the several parts of the Old Testament scriptures, considered as so many distinct kinds of composition for appropriate purposes, as would serve to guide the student or the common reader in the perusal of them.

In the absence of the lights which might be furnished under these heads, especially the former, it is not surprising that a cloud should seem to rest

upon the Hebrew scriptures; that, to some, the Old Testament should seem inconsistent with itself; and, to others, at variance with the new.

The key to the Old Testament in all its parts, whether considered in reference to those ancients who received the 'lively oracles' and delivered them to us, or in reference to those who possess the gospel, is I am persuaded, to be sought in the nature and peculiarities of the Theocracy.

I feel my inability to do justice even to my own feeble apprehensions of this subject. The theme demands talents and attainments, to which I can make no pretension. And even in the brief notice which I propose, of two or three topics belonging to it, I fear the space you can allow me, will not permit the amplifications necessary to my purpose.

I design, first, to state some of the claims of the Hebrew scriptures, to our diligent study and devout meditation. Secondly, to give the outlines of such a classification of the several parts of the Old Testament, as I have intimated above, distinguishing those which are, from those which are not superceded. Thirdly, to notice some examples, from different periods of the church, of the fault above mentioned. Fourthly, to dwell at some length on the difference between the ancient and the present dispensation, for the purpose of showing that in the administration of Providence under the mediatorial reign, no such rule or system of judicial treatment of men, obtains, as that which formed so prominent a feature of the Theocracy.

Under the first of these divisions no elaborate or protracted statement is necessary. It may suffice to note the following particulars.

1. The Old Testament was written by a divine inspiration, and therefore challenges our diligent and devout attention. These scriptures are the oracles of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be

perfect, thoroughly furnished unto all good works.

2. The Hebrew scriptures contain the substance of all we know respecting the creation of the world—its early history—the deluge—&c. &c.

3. They give us a moral history of the human race—the introduction of sin by the apostasy of Adam,—the moral and natural evils consequent thereto,—the origin of sacrifices—the rise and progress of the Church—an exhibition of the human heart under various forms of discipline and restraint; and especially of the propensity of man in his natural state, to the most degrading idolatry.

4. In these scriptures we have not only a history of the human heart, disclosing the latent springs of action in innumerable instances; and recording the results; but we have in the same connection a history of divine providence, bringing out to view the character of God, and illustrating all his perfections.

5. The Old Testament contains those moral precepts which no circumstances can impair.

6. I might mention the devotional parts of these scriptures among their claims to our regard; and also the prophecies they contain which are yet but partially fulfilled.

This slight sketch may serve to shew that we derive from the Old Testament, a very large share of our information concerning the Supreme Being, his works—his ways—his moral government—his designs—the fallen state of man—the history of his character and conduct—&c. &c. I might add to these particulars, the wonderful display of the divine character exhibited peculiarly in the Theocracy, and in the application of the benefits of the atonement and mediation of Christ to those Israelites to whom pertained the adoption, and the glory, and the covenants. The relation of the Old Testament to the new, both as a revelation and a record, might also be insisted on as of unspeakable importance. But I proceed to give the outlines of such a

classification of the ancient scriptures as may help the reader to distinguish between those parts which are and those which are not superceded by the gospel. I suppose there can be no impropriety in this, any more than in the present division of the several books into chapters and verses, or the distribution made in the Episcopal liturgy. It may however be thought that to decide what is and what is not superceded, must involve at least very great temerity. I have considered this objection, and it has I trust made me sufficiently cautious. I shall attempt only a very brief sketch under a few general heads.

1. It is very obvious that the historical parts of the Old Testament are in no sense superceded by the gospel. The facts recorded remain unchanged; the lessons they teach are forever the same. This division would comprise the greatest part of the ancient scriptures. If arranged in chronological order, and read as an unbroken narrative, its resources of instruction and benefit, would probably be realized to a much greater extent than at present. Perhaps the numerous predictions which were clearly fulfilled before the abolition of the Jewish state, might be advantageously arranged under this head.

2. The moral precepts contained in the Old Testament evidently are not, though the temporal punishments annexed to them undoubtedly are, abrogated by the gospel.

3. All those prophecies which respect the introduction and progress of the christian dispensation.

4. The devotional and experimental portions of the Hebrew scriptures may properly be included in this list under a distinct head.

5. Maxims applicable to the conduct of life under various circumstances.

I do not propose this as a complete list of the divisions which might be found convenient or necessary; nor does my present object require a formal answer to the objections which may be easily raised to any such clas-

sification. Without entering further into this branch of the subject, I proceed to state what portions of the Old Testament are superceded by the Gospel. I mean by this that their authority is abrogated—that the duties they enjoined are no longer obligatory—and that reasoning from the premises they contain, to the present state of things, is altogether unjustifiable.

1. I suppose that those portions of the Old Testament which record what was purely Theocratic under the ancient economy, may be set down as having been superceded by the change of dispensation. There may be, and undoubtedly there is, a difference of opinion as to what was peculiar to the *Theocracy*; but no person who knows the meaning of that word, and believes it to be properly used as defining the nature of the government established over the Israelites, can well doubt but that every thing peculiar to that mode of government has been wholly done away.

2. It will be admitted that the Mosaic ritual is no longer obligatory.

3. The whole ecclesiastical constitution of the Jews is evidently annulled.

4. The civil institutes or what belonged to the several forms of civil government under patriarchs, judges, and kings. Many of the laws and maxims comprised under this head may be the best that are possible for society under whatever circumstances, but it does not follow that they are obligatory on us, from their having been incorporated with the Jewish code. Others of them can be defended only upon the ground of the peculiarity of the system to which they belonged.

5. Whatever pertained to the military system. This was altogether as peculiar as the civil or ecclesiastical department of this government. Neither the principles upon which war was waged nor the practices enjoined in its execution, can be held as justifiable at present; nor indeed is there any parallel between the lead-

ing circumstances of modern wars and those of the Israelites.

The divisions under this branch of the subject may be more or less numerous according to the view taken of the Theocracy. Upon that also will very much depend the propriety of the terms employed in stating the several heads.

I proceed to the third part of the plan proposed, namely, to notice some instances of the *fault* of reasoning from premises contained in the Old Testament, without distinguishing between what is and what is not annulled by the change of dispensation. It may be proper to remark here that the practice of reasoning in this manner is subservient chiefly to mischievous purposes. It is easy enough to fancy and give a plausible form to an analogy between the premises assumed and the facts or exigencies of the case to be subserved; and to state the inference as though it had the authority of scripture. In this way a great part of the corruptions and abuses, both in and out of the church, which have disgraced the christian world for so many ages, have been sanctioned. It may suffice to refer briefly to some of the more prominent examples. Among these it occurs to me to mention an argument of the ancients for the divine authority of the Pope. It runs thus: The Jewish church was a perfect pattern of the christian church; but the Jewish church had a chief Priest with peculiar prerogatives of office and authority. Therefore the christian church must have a chief Bishop with like prerogatives &c. In the same way they inferred that the mass is a true propitiatory sacrifice; assuming first that the sacrifices in the Jewish church were of that nature; and next that the Jewish was in this respect a pattern of the christian church. Thus the greatest abominations of Papal Rome were rendered plausible. It was enough that trespass offerings were required by the mosaic ritual, to sanction the system of pecuniary fines for sins already committed; and

if this was right, why not improve upon it, by granting indulgences and discounting them for ready money. The pomp and splendour of the papal churches, vestments and ceremonies were argued by analogy from the Jewish temple, sacerdotal garments &c. &c. The arguments for the persecution of hereticks—for punishing witches—for the union of civil and ecclesiastical power—for the divine right of kings—for slavery—for war—were drawn by pretended analogies, from the same source. To these, numerous instances of less importance might be added.

It were superfluous to dwell upon the mighty influence conferred upon principles and dogmas like these, by the pretended sanction of the Holy Scriptures. The success with which this sanction has been applied is written upon every page of History, sacred and profane; the effects are at the present moment widely felt in a thousand ways. A complete elucidation of this subject would furnish one of the most instructive and useful lessons which the history of the human mind can possibly afford.

I pass to the last thing intended in this outline, namely, to consider the difference between the ancient and the present dispensation, with reference to the case of judicial or retributive visitations of Divine Providence under the Theocracy, which I select as one of the most familiar, and one in relation to which the fault I have pointed out is still very prevalent. It is argued that pestilence, for example, is sent upon communities at present on the same principle as under the Theocracy. The apparent analogy between the outward dispensations in the two cases is assumed, and the reasoning from it, is extended to the causes, the rule of providential administration, and the results. Facts and inconsistencies, however palpable, seem to have little force against this kind of logic. The multitude are content to take all the rest for granted if some point of analogy can be made out, and some sentence

of scripture quoted; and all the resources of quackery and gossiping are ready to defend conclusions so legitimately arrived at. I am aware that in many instances something like this ready acquiescence for the mind results from a reverence for the Scriptures, and a willingness to submit to their authority; but in most cases I have no doubt it is the product of ignorance or indifference.

It seems necessary here to state some particulars respecting the Theocracy.

1. I have no doubt but that the government indicated by this term extended from the creation to the introduction of the gospel. In what respects and to what extent it had relation to other families and tribes than those which were visibly, as communities, in covenant with God; and how far, and in what particulars, its provisions were impaired by the defections of the Jews, especially in the later periods of their history, are questions which it is not necessary to discuss at present. That it commenced long before the time of Moses, and was not abrogated by its Author till after the advent of Christ are points which I apprehend can be abundantly established.

2. The chief peculiarity of this Government consisted in this: that the Supreme Being was the Chief Magistrate, and exercised in his providential administration, the prerogatives both of moral and civil governor.

3. All offences consequently, whether in matters of opinion or practice, whether moral or civil, all infractions of the laws, were regarded and punished under this administration as sins against the supreme civil magistrate. Hence is seen the propriety of capital punishment for idolatry, witchcraft, breach of the sabbath, disrespect of parents, &c. &c.

4. This constitution had respect to a community as well as to individuals; in earlier periods, to a family, as in the case of Abraham: under

Moses, to the people of Israel as a nation. Its establishment was matter of compact or covenant between the Lawgiver and the people; and its relations to them as a community in distinction from its relations to them as individuals, appear too plainly marked to have been mistaken. This peculiarity is worthy of special notice in reference to our subject. The people of Israel as a nation agreed to this constitution, considered and adopted all its laws, and solemnly entered into a covenant with God, which pledged their allegiance to Him as their civil governor, judge, and rewarder. Accordingly in the administration of this economy they were dealt with in their national, in distinction from their individual, capacity. The nation, as such, was held responsible that certain things should, and that certain other things should not be done; and was punished or rewarded as the event required.

Now I suppose that all attempts to shew that there is any parallel between this case and that of any other nation in the history of the world must undoubtedly fail; that modern nations for example, are not known to the Divine Government in their national capacity, and are not dealt with in Providence upon any such principles, or to any such ends as the Hebrew nation was; and that the contrary supposition has been the occasion of numberless errors in reasoning from that case to others. Any thing short of this conclusion will involve what I have found one man professing to believe, after giving up every thing like argument upon the question, namely, that the several nations of the world are at present as much under the constitution of a Theocracy as the community of Israel ever was.

It appears to me a very plain case that there is nothing approaching to a parallel between this national covenant, national accountability, and national treatment of the Israelites, and any other community or society of mankind, except in the instance of

ened are considered in connection with the rewards promised under the Theocracy. Both were alike temporal in their nature ; but neither the punishments nor the rewards are suitable or possible in the case of any civil government under the christian dispensation. Many of the transgressions to be punished, are unknown to the civil laws of the present day; and were they known, no nation has the power requisite to inflict the punishments annexed to them. As to the rewards, it is no part of the design, and is not necessary to the proper ends of mere civil government, to bestow them. It appears safe therefore to infer that a system which comprised such rewards and punishments as are not either necessary or possible to mere civil governments, must have had some high and ultimate reference like that here suggested. In this view the legal sanctions of the Jewish economy may teach us the certainty and severity of the punishment to be inflicted upon the impenitent in the world to come. 'If he that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace? For we know him that hath said, vengeance belongeth unto me, I will recompense, saith the Lord.'

Let it be considered, how many things belonging to the Jewish economy have, beyond all question, no existence in relation to civil governments at the present day, and, at the same time, that the rewards and punishments of that economy are not now actually experienced, and that the sanctions of the gospel are not temporal but spiritual and eternal, and the substance of what I would urge, can hardly fail to be admitted. L.

For the Christian Spectator.

The Office of Deacons.

THE institution of this office in the christian church, is commonly attributed to an incident recorded in the sixth chapter of the Acts. Complaint was made to the Apostles, that, in the distribution of the common charities of the church, there was a neglect of the widows of the *Grecian*, or more properly the *Hellenistic* Jews. On this occasion, the Apostles directed seven men to be chosen to take charge of this business, in order that they might themselves be devoted more entirely to the appropriate duties of the evangelical ministry. The choice having been made, they proceeded solemnly to set apart the persons chosen, by prayer and the imposition of hands. In conformity with the object of this appointment, the special business of deacons, is supposed by many to be, "the serving of tables;" that is, the distribution of the funds of the church, for the relief of poor and afflicted members.

But that these seven men were in fact deacons, in the appropriate sense of the word, may be doubted. They are no where called deacons. The service for which they were appointed is indeed expressed by the verb from which the name of the office is derived : but so also is the service of bishops, of Apostles, and of Christ himself. It does not appear that the verb, like the noun derived from it, is ever used as a term of office ; nor that the same word would not, in this instance, have been used, had the service been designed only for the emergency which then existed. Not only are these men not called deacons, but some of them certainly did hold another and higher office. Philip is called an evangelist ; and Stephen, if not a christian minister in form, was a public teacher of the christian religion. That they were ordained to the minis-

try of the word on the occasion which has been mentioned, is not intimated in the record. That they were shortly afterwards ordained to the ministry of it, when the service to which they were expressly set apart, was found to be so difficult and arduous, as to be incompatible with that ministry, in the hands of the Apostles, is by no means probable. The conclusion is that they were public teachers before. And on the supposition that the seven were chosen for a particular emergency, and not for a permanent office, it might have been proper that an evangelist and a christian minister, among others, should have been selected for the trust; but if a permanent office was then instituted, and an office which all acknowledge to have been inferior to that of evangelists, and other public teachers, it is unaccountable that persons who already held the greater, should have been chosen, and solemnly consecrated to the less.

Another and the principal reason for doubt whether these seven, were deacons, is the different object of their appointment, from that which appears to have been the main object of this office, in the primitive church. They were appointed to serve tables. To manage the church-stock with particular reference to the distribution of its charities, appears to have been the exclusive object of their appointment. But this does not seem to have been the only, nor the principal business of deacons. They were helpers of the christian ministry, in *spiritual*, as well as in *secular* concerns; and far more, it is believed, in the *former* than the *latter*.

For this opinion the following reasons have occurred—

1. This view of the office accords with the order of the Jewish Synagogue. It is generally admitted by those who are best informed, that the christian church, as to its primitive offices and modes of worship, was modelled after the plan of the synagogue. Nothing could have been more natural than this. The church

was first set up at Jerusalem; the Jews, even after their conversion, were extremely tenacious of their established usages; and the Apostles were careful not to shock their prejudices, by unnecessary violence. Who that reads the history of their strifes concerning circumcision and the Mosaic ritual, can believe that, had there been a sudden departure from the plan of their synagogues, in the organization of christian assemblies, no mention would have been made of a commotion among them on that account? In the synagogue there were two orders of men, officially employed in its worship; *αρχισυνάγωγοι* rulers *prefects of the synagogue*, or, according to Prideaux, *angels of the church*, and *ὑπηρέται*, *subordinate officers*, or *deacons*. The office of the former was to preside in the worship of the congregation; that of the latter, according to Schlenker, was to “perform inferior duties at the direction of the prefects, or presbyters; particularly to take care of the sacred books, and as there might be occasion, to read from them.” An instance is mentioned in Luke, where it is said that our Saviour having read a passage from Isaiah, closed the book, and gave it to the *ὑπηρέτης*—the *deacon*, and sat down. In conformity with this organization we read of two orders in christian assemblies—bishops, elders or angels of the church; and deacons. The office of the former, so far as the nature of the different dispensations would admit, appears to have been the same with that of the corresponding office in the synagogue. It is therefore reasonable to suppose that the office of deacons, in respect to its general nature and design was *essentially* the same.

The supposition on which this argument is founded, accounts for the silence of the New Testament concerning the first organization of christian assemblies. We read of the Apostles ordaining elders in every church, but when, or where, or by what means they were first induced to this we are not informed: and

there is the same silence respecting the first appointment of deacons, unless the doubtful passage which has been mentioned, be taken as an account of the institution of the office. Admitting that the established order was preserved, we are not at all surprised at this. On any other supposition, it is wonderful.

2. This view of the office accords with the qualifications required of those who are invested with it. The Apostle Paul, in his first epistle to Timothy, having mentioned the indispensable qualifications of a bishop, remarks, "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon, being found blameless. Let the deacons be the husbands of one wife, ruling their children, and their own houses well." Now what special relation do all these qualifications have to the mere distribution of alms? They very nearly resemble those which in the same chapter are required in a bishop. In most particulars they are the same: and it may be reasonably inferred that the ends for which they are required, are to a certain extent, the same. Particularly the reason why deacons must "hold the mystery of the faith in a pure conscience,"—that is, must be well acquainted with the doctrines of the Gospel, honestly attached to them, and habitually consistent in their conduct, would seem to be, in some measure, the same with that on account of which this is required in bishops:—and in *them*, this is required, "that they may be able to exhort and convince gain-sayers." There is undoubtedly no warrant given in the Scriptures, for deacons to preach. But there is much religious instruction of great importance, which is remote from preaching, in the official sense of the word. Such is the instruction styled appropriately, catechetical. Such is that which is giv-

en in private, religious assemblies. Such is that which is communicated at sick beds, in other scenes of affliction, and in the ordinary occasions of christian intercourse. These indeed, are forms of instruction, which every member of the church, who "holds the mystery of the faith in a pure conscience," may, and as he has opportunity, and in subordination to pastoral direction, ought to employ; but when this is made the special duty of some, by virtue of their office, they may be expected to perform it with a freedom, and an influence which they would not otherwise possess.

3. This view of the office is suggested by other passages of Scripture. Annexed to the statement of the qualifications for the office which has just been mentioned is the declaration "For they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." This is generally interpreted of their advancement towards the higher office of pastors or evangelists, and of their promptitude in explaining and defending the faith of the gospel. In an age when none were regularly educated for the pastoral office, but ministers were selected from the most established and best qualified believers, this would have been naturally said, if the office of deacons had a special relation to the duties of the ministry; but if it related to secular concerns only, it is difficult to see with what propriety these commendations are given to it. Again, it is said of Paul and Barnabas, when they went out, after solemn ordination, to the Gentiles, that they had John to their minister—their *ὑπηρέτης*—the same word which denoted the subordinate officer of the synagogue. The John whose surname was Mark, not the Apostle John, is here meant; and he seems to have accompanied Paul and Barnabas, for the purpose of performing such services in aid of their great work, as he was capable of, and with the view, it may be sup-

posed, of his being gradually introduced to the work of preaching the gospel. Again—to no office but this can we refer that which, according to the Apostle Paul, God established in the church under the name of “*helps*.” “God hath set some in the church, first Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, *helps*, governments, diversities of tongues.”

4. The same view of the office is given us in the early history of the church. “Ancient Ecclesiastical writers style Deacons *ministers of the mysteries of Christ—of the Episcopate—and of the Church*. They attended the presbyters in the sacramental service; received the offerings of the people, visited the sick, and in some churches read the gospel both before and after the communion service; and in certain cases administered baptism!”* That all these services properly belonged to the office need not to be urged; that deacons performed them in the general character of assistants to the pastors of the churches, and that this was understood to be the distinctive nature of their office, we may reasonably conclude.

5. The state of the church demands that some persons perform the duties, which according to this view belong to the office of deacons. Of this we need no other proof than the fact, that even those churches which in theory attribute no service appropriately to the office but the management of its funds, do in practice attach to it various other services, of a more spiritual character. If the ministers of one of those churches be absent, or infirm, and the sick are to be visited and prayed with, funerals to be attended, serious inquirers to be directed; occasional religious meetings to be held, or the solemnities of public worship to be conducted—it is considered especially incumbent on the deacons of the church, to perform these offices.

*Dwight's Theology.

There are also seasons in which no minister of the Gospel, however vigorous and active, can perform all those services, which ‘the furtherance of the Gospel’ among the people of his charge, demands, and in which he may receive important aid from intelligent, exemplary, and devoted members of the church. And what the state of the church so evidently demands, may reasonably be supposed to belong to the office of “*helps*” which the Scriptures recognize.

With these views of the nature and design of this office, it is important to remark, that whether the appointment of the seven at Jerusalem, were the institution of the office or not, it is a duty unquestionably belonging to it, to distribute the alms of the church to its suffering members. No church can exemplify the principles of the Gospel, or do justice to its profession in the eyes of the world, or discharge its obligations to Christ and his members, without providing for the wants of the poor belonging to its communion. The directions of the Apostle to Timothy concerning the reception of widows into the number of the poor, clearly recognize this obligation; nor can any provision of the civil state on this subject release the church; for no such provision ever has afforded, or ever can afford, to the afflicted, all those comforts and kind attentions which love demands in behalf of ‘the household of faith.’ Those other services which are commonly attached to the office, appear at the same time equally to belong to it. In providing the sacramental elements, and distributing them to communicants, deacons act officially, as assistants to ministers, from whom, in the name of Christ, the sacred memorials are received. In conducting various religious meetings under the direction of their pastors; in leading the public worship of the congregation when occasion requires; in consulting with pastors

respecting the state of the people of their charge, their errors, dangers, wants and distresses, and in doing what lies in their power and belongs to their sphere, to rectify those errors, remove those dangers, supply those wants, and relieve those distresses; and generally, in performing those duties which may leave the ministers of the Gospel as much time as circumstances may permit, for the ministration of the word, they act legitimately as 'helps' which God hath set in the church.

Some divines have supposed it to be important and even necessary that deacons be ordained by imposition of hands. The obligation of this ceremony has very naturally been inferred from the use of it in the consecration of the seven at Jerusalem. But it being doubtful whether they were in fact deacons, and there being no other record either in the Scriptures or in the history of the primitive church, of the use of this ceremony in the ordination of church officers except elders, the necessity of it in other cases may be questioned. Even were it capable of proof that the use of it in the case of deacons is sanctioned by Apostolic example, the necessity of it in order to the validity of induction to the office, could not be inferred. It is at the most a sign—a mere circumstance of induction, which, though it were wrong to omit it, could not be essential to the induction itself. That persons chosen to the office of deacons should be formally inducted, can scarcely be doubted; but that the imposition of hands is an essential, or even an authorized ceremony, in their induction, it would be difficult to prove.

It is far more important that both those who hold the office and the churches in which they exercise it, understand and faithfully perform the reciprocal duties which it involves. Let the members of our churches, when called to select one of their number for this office, proceed with deliberation and prayer-

fulness, by the rule which the Apostle has given them: and having made their choice in a manner which they believe is approved of God, let the office be ever honourable in their esteem. Regarding it as an office constituted by the Lord Jesus Christ for the order and perfection of the Church, let them give no countenance to those profane persons who would treat it with levity. It is not, I hope it never *will be*, an object of worldly ambition. A very different lesson has our Lord taught us respecting every distinction in his kingdom. 'He that is greatest amongst you,' said he, 'let him be as the younger, and he that is chief, as he that doth serve. I am among you as he that serveth.' Yet any office in his kingdom demands respect: and he who treats it with contempt, will at last receive from him the appalling rebuke, 'Inasmuch as ye did it unto one of the least of these, ye did it unto me.' H. R.

The influence of false maxims on religious conduct.

A SERMON.

Math. xv. 6. *Thus have ye made the commandment of God of none effect by your tradition.*

THE Scribes and Pharisees are here reprov'd for setting aside the authority of God by certain traditions of human origin. With the aid of these traditions, they found it an easy matter to accommodate the doctrines of the bible to their pre-conceived notions, and its duties, to the feelings of their depraved hearts. One of their traditional maxims was—'An eye for an eye, and a tooth for a tooth.' This maxim annulled the command, 'Resist not evil;' and justified a spirit of recrimination and revenge. Another was—'Thou shalt love thy neighbour and hate thine enemy.' This maxim annulled the law of benevolence, and reduced the whole system of moral duties to a system of unmixed selfishness. In the verses preceding

the text, we have another specimen of the skill with which these Pharisees explained away the truth of God. The law commands, 'thou shalt honour thy father and thy mother; and he that curseth father or mother let him die the death.' This command they made of none effect by a certain tradition of theirs, which freed every child from obligation to his parents, who should say to them, 'It is a gift by whatsoever thou mightest be profited by me.' 'Thus,' says our Saviour, 'ye have made the commandment of God of none effect by your tradition.'

Now it cannot be doubted that there are, at the present day, many who are habitually guilty of the sin which is here charged upon the Scribes and Pharisees. With the admission upon their lips, that the bible is the word of God, they practically deny its authority. Instead of yielding to the decisions of revelation, they attach a paramount importance to certain maxims, received from tradition or favored by their own imagination. The maxims in question are not the result of careful reflection and study; but are embraced as a kind of convenient common-place arguments, by which to nullify the claims of the bible; to pacify conscience and smooth the way of transgression.

The design of the following discourse is to point out and examine a few of these traditions or maxims.

1. The first I shall notice is this: *What every body believes and does, must be right.* The meaning of this maxim is, that the example of the multitude, both in faith and practice, may safely be imitated. That this is a maxim generally adopted and extensively acted upon, no accurate observer of human character can, for a moment, doubt. There is in every community a standard of sentiment and practice, differing, it may be, widely from the standard of the Bible, to which, nevertheless, the great mass of the population deem it perfectly safe and right to conform.

The law of custom is much more generally obeyed than the law of God. Let any practice, however sinful, become common and fashionable, and very few think of calling in question its correctness. The bare fact that it is the practice of the multitude removes all suspicion of its being wrong and stamps it with the seal of virtue.

But the standard of this world's morality, and of this world's theology is, it should be remembered, wretchedly defective. It is the standard of a world in revolt from God, and accommodated to the wayward desires of men desperately wicked. However safe it may be to follow the multitude in matters of a worldly nature, it is certainly neither safe nor right to follow them in the high concerns of eternity. Jesus Christ has declared, that 'what is highly esteemed among men is an abomination in the sight of God'—that the 'road travelled by the many is the broad road to death'—that 'all who will be his disciples must take up the cross,' come out from the world and be separated from them by acting from higher principles and far nobler ends.

Were the multitude a safe guide in matters of religion, these declarations would be without meaning. The fact is, the men of this world, having cast off their allegiance to God, are daily seeking out many inventions and delight only in the ways of transgression. They love darkness rather than light, and are better pleased with any system of false religion than the true. To imitate their example, therefore, or to believe their sentiments, is the sure way to destruction. Whatever of a religious nature is popular among the wicked, ought for that very reason, to be regarded with suspicion and induce us rather to avoid than imitate it. Estrangement from God and resistance of his authority are popular in this world; is it safe therefore to imitate them? Impenitence and unbelief are characteristic of the multitude, are they a safe guide in this respect? Are the general cus-

toms and maxims of the world such as will bear the test of the inspired rule? Such as are fitted to honour God and prepare men for heaven? Far, very far from this. They are stamped with the dark mark of God's disapprobation and will assuredly prove the ruin of all who are governed by them. That they are the customs and maxims of the multitude does not alter their character; nor will this circumstance prevent the displeasure of God from falling on those who adopt them. The guilt of sin is not diminished by its commonness; nor is the danger of transgressors lessened by the fact that they compose the multitude. God is as able and as disposed to punish a world of sinners as one sinner; and since at the judgment day, each one must answer for himself; it becomes each one now to inquire, whether the course he is pursuing is such as will secure for him the approbation of his judge. On the great day of account, my friends, the inquiry will be, not whether we have followed the multitude, but whether we have followed Christ; not whether we have obeyed the customs and maxims of the world, but whether we have obeyed the commands of God; not whether we have so shaped our sentiments and conduct as to please men, but whether we have so come out from the world and served the Lord Jesus Christ as to be worthy of being acknowledged and treated as his disciples. Upon the decision of these questions will depend our eternal destiny.

2. *If we do as well as we can, God will certainly pardon and accept us.* This maxim is adopted by that class of men especially, who have very little sensibility to divine things—who, through hardness of heart and obtuseness of conscience, are ignorant both of the extent of the divine law, and of their own corruptions. Speak to those men of a judgment to come, and they quiet their souls by saying, 'we aim to do as well as we can; and though in some cases

we have erred and come short of our duty, yet we always meant well, and are sure that God will overlook our occasional weaknesses and imperfections.' And truly it is distressing to hear with how much complacency this language is often repeated by men of hardened iniquity and confirmed impenitence; by men who never open their lips in prayer and live in the habitual neglect of all the duties of religion. Of all men on earth, these are the most ready to smooth over their sins with the soft name of failings or weaknesses, and to rest their salvation on the maxim, 'if we do as well as we can, God will approve and accept us.'

Now I do not call in question the correctness of the maxim, but the application of it. Doubtless, if a man serves God to the full extent of his ability, he will be accepted of him. But who among you does this? Can any one of you say, that to the extent of your power, you have endeavored to obey the commands of God? Have you not often neglected, *voluntarily* neglected, what you knew was duty, and done what you knew was wrong? Are you not, every day, guilty of doing this? Is it doing as well as you can, to pass, day after day, and week after week, without spending an half hour in reflecting upon your relations to God and your prospects for eternity? Is it doing as well as you can, to neglect the daily study of your bible: to lie down and rise up, surrounded with the blessings of heaven, and yet not acknowledge the hand of God in bestowing them? Is it doing as well as you can, to remain impenitent and unbelieving; to cast off fear and restrain prayer before God, to turn a deaf ear to the calls of the gospel, and in your attention to the things of the world, forget the things of eternity and make no provision for your immortal welfare? These things you may call failings, or weaknesses; but God calls them sins; and has declared that those who do such things shall never see life. You may pal-

liate and excuse them as proceeding from the frailty of human nature, but God writes against them the sentence of condemnation, as proceeding from a heart 'deceitful above all things and desperately wicked.' Now if what you call 'doing as well as you can,' is in fact rebellion against God, it becomes a serious inquiry whether you can safely rest upon it for acceptance with God? Will the final judge accept of your alleged weakness, in place of the righteousness of Christ? or your professed endeavour to do as well as you can, instead of actual compliance with his terms of salvation? Is it reasonable to expect that God will set aside both his law and Gospel to make room for what you please to call 'doing as well as you can?' God has certainly a right to prescribe his own terms of reconciliation; *he has* prescribed them. It is impious presumption therefore to think of setting these terms aside by maxims of our own forming; and instead of repentance and faith which he does command, offer to him, as a ground of acceptance an alleged imperfection and weakness which he does not command.

3. *Though the Bible is a communication from heaven, we may form our own opinions and act independently of its authority.* If any one doubts whether this principle is received by any considerable class of men, I must request him to suspend his judgment till he hears my reasons. There are probably very few in our christian assemblies who would not be shocked, were they to be charged with rejecting the Bible. You doubtless admit it to be a revelation from God; and you say that it is the only sufficient rule of faith and practice. But the question we have to propose is, are *your* faith and practice regulated by that rule? Is your belief in the divine authority of the Bible of such a deep, practical character, as to induce you to conform your sentiments and actions to its infallible standard? Have the

religious opinions you now entertain been derived from a candid and prayerful examination of the Scriptures, or have they been received from tradition, and adopted because they were found to suit your convenience? Is it enough to settle every question of doctrine and duty, to shew you a 'thus saith the Lord' appended to it; or is it the better and more common way for you to settle such questions by saying, 'this is my sentiment and my way of thinking.' When you open the Bible to read its sacred words, do you feel that God is speaking to you, and do you come to this exercise with a disposition to bow to the supremacy of divine truth. Think not that these questions are impertinent; for be assured, it is no uncommon thing to find men who with the admission upon their lips that the Bible is the word of God, shew no more respect for its authority than for a volume of legendary tales. The fashion of the day may perhaps induce them to ornament their library with a bible, bound and lettered in the highest style of elegance; and there, as if it were too sacred for common use, it is left to lie unopened and unread. It has just as much to do in forming their opinions and regulating their conduct, as if it were written in an unknown tongue, or closed with a seal which it were death to break. And yet, it were wrong to conclude that these men have not made up their minds on the subject of religion. Though the record of heaven by which alone benighted mortals can be guided into the truth, has lain by them utterly unheeded, yet have they their system of theology, and are as ready as the most laborious student of the bible, to pronounce respecting the character and ways of God, and respecting the character and prospects of man. They decide, when need be, about what is true and what is false, what is right and what is wrong, with as much promptness, as if they had spent all their days in deriving wisdom from

the fountain of light. And thus it is, that, in this christian land, we are pained with the sight of men, acknowledging that God is speaking to them in his word and yet refusing to hear—of men admitting the divine authority of the Bible, and yet contented to pass it by unstudied, and to substitute for its sublime and sanctifying truths, notions of their own forming. Oh! how dreadful the dismay and terror which will at last overwhelm those who thus trifle with the word of God. At the bar of judgment it will not be what we may have thought was right and true, that will stand; but what God has said is right and true. If our characters shall have been formed according to the inspired rule, we shall be accepted; if according to our own self-formed standard, we shall be rejected and utterly ruined.

4. *God is a merciful God, and 'will not be severe upon our weaknesses,' but in kindness pass by our infirmities.* This vague and indefinite apprehension of divine mercy, is the chief source of that ease and quietness of soul, under which an alienated world are speeding their thoughtless way to the bar of an offended God. It is admitted in general terms, that we are not faultless in the sight of God. 'It is readily allowed, that we have our infirmities;' and then to make all right and secure and comfortable, the sentiment with which they bring the matter round again, is that 'though we have our infirmities, God is a merciful God, and he will overlook them.'

Now I wish not to lower your ideas of the mercy of God. But I do wish to impress it on your minds, that the mercy of God does not render him indifferent to the conduct of his creatures. It does not disrobe him of his justice, nor of his truth, nor of his holiness. It does not annihilate his hatred of sin, nor his disposition to punish the sinner. The mercy of God is not an attribute that destroys the other attributes of the Deity. It is exercised in har-

mony with all the perfections of his character, and in consistency with the principles of moral government. Its offers are made to you in a certain way; and in that way only can you receive its overtures of pardon and salvation. God is indeed a merciful God; but it is only in Christ Jesus, that he is so to the sinner. He offers you pardon, but you are to receive it on the conditions which he has prescribed; these are repentance for sin and faith in Christ; and to teach you that you are not to rely on his general mercy for acceptance, he tells you his 'wrath abideth on all who have not the Son.' If then Christ is the medium through which God is pleased to offer mercy to sinners, what is it but to reject that mercy, to refuse to accept it in the way in which it is offered? If being the subject of repentance and faith is made the consideration of eternal life, what have they to expect but eternal death, who neglect to repent and believe? Look unto God through Christ Jesus, and your sins shall be blotted out, and an inheritance in heaven made sure to you. But look unto him without repentance, or regard to the Saviour, and you will find him a 'consuming fire.'

5. *It is never too late to repent.* Those who adopt this maxim admit the necessity of repentance as a condition of salvation; but presuming on the forbearance of God, and the continuance of life, they imagine that it is a work which may safely be delayed, and as easily attended to at some future time as at the present.

But, my friends, we read of such a thing as the patience and forbearance of God becoming weary, of 'an accepted time,' of 'a day of salvation;' of 'the harvest being past and the summer ended;' of 'sinners being so forsaken of God as that they find no place of repentance though they seek it carefully with tears,' of their 'having strong delusion sent upon them, that they should believe a lie and be damned because they believed not the truth, but had pleasure in unrighteousness.'

This language should shake the confidence of the delaying sinner, and well fill him with apprehension. It implies that the opportunities which men enjoy for obtaining salvation, have an appointed limit and may suddenly be taken from them—that there are certain periods of life when the divine mercy may be sought and found; but beyond which it is sought in vain. It may then, even in this life, be too late to repent. It may be too late when long continuance in sin shall have hardened the heart and seared the conscience, and rendered you insensible to the things of eternity. It may be too late when warnings and exhortations, by being often repeated and as often resisted, shall have lost their power to affect you, and fall upon your ear as an idle unmeaning tale. It may be too late when sabbaths, and sermons, and prayers shall have no other effect than to increase your stupidity, and throw you into a deeper slumber. It *will* be too late, when, after having been awakened again and again; and again and again, relapsed into sin, you shall have grieved the spirit of God utterly to forsake you, and to give you over to blindness of mind and hardness of heart. It will be too late when sickness shall suddenly seize upon you, consume your strength, extinguish the light of reason, and lay you upon the bed of delirium and death. It will be *forever* too late when you shall be called into the presence of your Judge, and hear from Him the irreversible sentence—‘He that is filthy, let him be filthy still.’ Then you will cry, but no voice of mercy respond; then amid the terrors of a dissolving world, you will call to the rocks and mountains to fall on you, and to hide you from the face of him that sitteth on the throne and from the wrath of the Lamb. For the great day of his wrath *will* come, and who shall be able to stand!

For the Christian Spectator.

EXPOSITION of 1 Cor. xi. 10.

For this cause ought the woman to have power on her head, because of the angels.

The difficulties in which this passage is involved are not perhaps of the most formidable character, nor have they such an influence upon any doctrine or duty of the Scriptures, as is likely to affect materially either the faith or practice of men. But they are of sufficient magnitude to have occasioned a great variety of unsatisfactory criticisms, even from the highest and most respectable authorities in the department of sacred literature, and to justify another attempt, however humble, to remove them. The principal difficulty lies in the last clause of the text, “because of the angels.” Some of the more important explanations which have been proposed, will now be examined; and by subjecting them to the test of acknowledged rules of interpretation, we may ascertain their correctness or incorrectness.

Scott observes, that “many conjectures have been formed concerning the meaning of the expression abovementioned; but probably the Apostle referred to the presence of *holy angels*, as spectators, or even in some respects as joint worshippers with believers in the public assemblies: which therefore ought to be regulated with the most exact propriety, that those heavenly worshippers might not witness any thing unbecoming so holy an occasion.” It is, I believe, universally supposed, that the object of the Apostle in the context, is to give some instructions to the Corinthians respecting *propriety of conduct* in their assemblies for religious worship. Custom had established, and propriety sanctioned, the practice among women, of being covered by wearing veils, in all their

public meetings for devotion. This commendable practice, Scott supposes the Apostle to enforce by the consideration of the "*presence of holy angels*." But there does not appear to be any very peculiar force in this motive; because, if his object was to inculcate propriety of conduct, by reminding them that they were under the inspection of *superior beings*, the most natural, and by far the most weighty consideration of that nature, would be the presence of One, who is infinitely higher than angels, and among whose attributes is omniscience. If Paul had in his mind a motive of *that* kind, he would not have sacrificed his usual felicity in the selection of the most pertinent and powerful arguments, by substituting in rather an unnatural manner, one which is comparatively feeble, for one which is awfully appalling. These reasons induce me to conclude that Scott's opinion cannot be correct.

The views of Doddridge are similar to those of Scott, and liable to similar objections.

The opinion of Macknight, who follows Whitby, is, in my view, removed still further from the truth. He supposes that *evil* angels are intended by the text;—that as Eve was tempted by them to eat the forbidden fruit, she and her daughters were punished for that sin by being put in subjection to their husbands; so the Apostle enjoins the wearing of a veil as a token of their subjection, and as a memento of their frailty. This exposition is too far fetched, and carries with it too little of the instantaneous conviction, which the mind delights always to find, and which leaves no room for doubt.

Other critics of considerable eminence have conjectured, that by the '*angels*' must be intended the *bishops* or *messengers*, who are denominated in the Apocalypse, *the angels of the churches*. It is conceded that the original term (*ἄγγελος*) may be translated *bishop* or *messenger*. But if we give this translation to the phrase

under consideration, we render it destitute of that force, which is one grand peculiarity in the style of this Apostle. If decency and propriety dictated the wearing of a veil by females in all christian assemblies, when only *lay* members of the church were present, it does not seem that the practice receives any very important additional enforcement from the occasional presence of ministers or messengers. It was doubtless incumbent on them to show all due respect to the ministers of the gospel; but covering their heads with a veil, if it be considered simply as a *token of respect to ministers*, loses all its peculiar force, because they were accustomed to cover their heads in the presence of private members of the church.

A writer in the Christian Observer supposes the Apostle 'enforces obedience to the practice of wearing veils from the consideration of the sad effects, which resulted from a principle of revolt among the *heavenly intelligences*;' and presents their example of disobedience "to the will and order of God as a warning to the churches." This interpretation, it appears to me, can never be admitted, unless we abandon the fundamental principles of interpretation. It is so artificial and so far-fetched, and has so little natural obvious connexion with the subject under discussion, that it appears almost impossible that such an idea should be introduced, even in the capacity of an illustration, and much more as an example *in terrorem*.

What then is the true meaning of the phrase under consideration? "For this cause ought the woman to have power on her head, *because of the angels*;"—because of the *spies*, which the heathen used to send into the christian assemblies for the purpose of watching their conduct, and of finding occasion to speak reproachfully of the religion of Christ. It is well known, that in the early ages of the christian church, the disciples and others were accustomed to meet

in secret "for fear of the Jews;" that they were accused by the heathen around them of assembling for lascivious purposes; and that the enemies of Christianity used to send *spies* into their meetings for worship, to watch their conduct. The Apostle therefore enjoins upon the Corinthian women the propriety and importance of wearing veils, (which, indeed was their common practice whenever they appeared in public,) that they may appear with accustomed modesty, and give no occasion for reproach. This very simple exposition throws great importance and force into the recommendations of the Apostle.—That the word ἀγγελος sometimes signifies a *spy*, and that that is its meaning in the text, is supported by the authority of Heumanus, Schleusner, Rosenmuller, Koppe and Pott. Their testimony in favor of such an use of the word is confirmed by the Apostle James. 'Likewise also,' he asks, 'was not Rahab, the harlot, justified by works, when she received the *messengers*, (ἀγγελους,) and had sent them out another way?' This has reference to the *spies* which Joshua sent into the land of Canaan. The author of the Epistle to the Hebrews, xi. 31., affords

additional confirmation of this exegesis. "By faith the harlot Rahab perished not with them that believed not, when she had received the *spies* (κατασκόπους) with peace." That these terms in the original are parallel and convertible, is evident from the fact, that they both necessarily refer to the *spies* sent by Joshua, and also from the consideration, that some versions of the text in James read ἀγγελους, and some κατασκόπους. The Hebrew word in Joshua, vi. 17, 25, which is translated *messengers* or *spies*, Schleusner remarks, is parallel in its meaning to ἀγγελους in James and in the passage we have considered. This translation renders the argument of the Apostle Paul peculiarly appropriate and convincing, and appears entirely to remove the difficulty under which it has labored.

For this exposition, Messrs. Editors, I cannot claim the merit of originality, but I hope it has the merit of truth. So far as I understand the principles of sacred criticism, it is simple, natural, and forcible, and eminently consonant with the character of the times in which the epistle containing the passage was written.

D. C.

Miscellaneous.

For the Christian Spectator.

Why are not Ministers more eloquent?

It is by over-looking and yielding to each others weaknesses, that men of all classes are able to live together with comfort. While all have faults,—by the peculiarity of their situations, the faults of some are more exposed than those of others. Among these, are the persons who sustain the office of ministers of Christ. No characters are considered so entirely the property of the public, as those of this class of men. The community is so well instructed on the sub-

ject of religious character, that every look, every word, and almost every thought of a minister is as narrowly watched as if each one imagined he was adding an excellence to his own character, every time he discovered the shadow of an imperfection in that of his minister. I am not now speaking of him who makes the ministerial profession the subject of his sneers of bitterness and scurrility; but there seems to be a growing propensity in our country to criticise with the utmost severity, every action of a minister, and an eagerness to "throw the first stone," that it may be shown incontrovertibly how ma-

ny among us are "without sin." I am aware that ministers are men; and have the weaknesses inseparable from humanity. It is for this reason that they should be treated like men; and it is for this last reason that I bring forward the subject of the present remarks. I have often, especially of late, heard the question put with great emphasis, "*why are not ministers more eloquent.*" I propose to remark briefly on this question, by noticing,

I. *The obstacles to Pulpit eloquence*; and considering

II. *The best means of overcoming these obstacles.*

No one, who visits our congregations, and notices the often dull and apparently heartless manner in which the sermon is read, while at the same time he is constrained to believe the preacher to be a good man and one who truly feels for the salvation of his people, can for a moment doubt the existence of real difficulties in the acquisition of pulpit eloquence. Many have censured their pastor for his want of animation in the pulpit, when, if they knew all these difficulties, would be more disposed to pity and pray for him. Much of this censure has arisen in consequence of ignorance—much from a want of consideration. Among the obstacles in the way of acquiring eloquence in our ministers I mention,

1. *The triteness of the subject.* No passion has more influence upon man, than a desire of novelty. This passion is so universal, and so greedy of satisfaction, that as long as there is so wide a field for its gratification as the world of letters affords, it will be difficult to engage the attention by subjects that are trite. Religion, the most ancient of all subjects, has been exhibited and urged in every possible shade of light, till its history and peculiarities seem identified with our ordinary thoughts. The preacher reflects that his audience are familiar with every truth he can advance, and that most of them are unable to remember the time when their pa-

rents first took them by the hand and led them up to the house of God, or first explained to them the words of eternal life. The reflection that he is treading the same ground over which he and his predecessors have repeatedly passed; that for ten, twenty, or even forty years, his people have listened to the same voice, in the same place, on the same subject, as often as the Sabbath returned, checks almost every burst of feeling and animation. His soul may at times be penetrated and kindled as he thinks of the account he is one day to render to his God, yet the triteness of his subject freezes the seeds of eloquence which were planted in his bosom. His soul might originally have been the fountain of feeling and love, but a thread-bare subject, and the rubbish of half a century have choaked up its overflowings. In a country where all know their duty, where all are enlightened, it will readily be seen, that very little which is really new can be offered on the great practical duties of religion, and consequently, that there is less room for eloquence.

2. *Want of time to prepare for the pulpit.* The day has now arrived, when almost all denominations of christians are convinced that a minister cannot preach for years in succession, with any great degree of usefulness, without a good education, and the reservation of a considerable portion of his time for the duties of his study. Most people have very inadequate notions of the quantity of labour which is really necessary for a proper preparation for the pulpit; and of the number of interruptions to this preparation. The great cry in our day is for *action*. A minister must now spend much time in preparing himself for weekly conferences, in visiting the sick and dying, in attending funerals, and discharging other parochial duties.—Amid all this multiplicity of avocations, the time that can be allotted to a preparation for the pulpit, must be very small, as occasional and ac-

cidental duties often occupy almost the whole of the time. Hence we often see ministers hurried towards the close of the week, and obliged to come before their people with a preparation that sets even the appearance of eloquence at defiance. Add to this occasional ill health, the situation of their families, and the dire necessity under which many are laid to spend that time in secular employments in order to obtain their bread, which ought to be devoted to study. I would not say that the calls upon the time of a minister, except in the last instance, are more frequent than necessary; but they are so frequent, that they are of themselves almost an inseparable barrier to the acquisition of eloquence. How can he be expected to come forth prepared to kindle a fire in the icy bosoms of others, whose leisure is hardly sufficient to fan a flame in his own? How can his eloquence awe his audience into the stillness of a summer's eve, or make them see their dangers like the mingled terrors of the storm, while his time is so broken up, that his own affections have but little opportunity to rise and ascend from earth to heaven.

3. *A want of proper means of improvement.* It is presumed the reader is acquainted with many good, faithful ministers, whose usefulness during a long and laborious life, has been very much abridged for want of suitable means of improvement.— Their salaries are often so small, that with the utmost degree of economy, they find it impossible to procure any considerable number of books, and so to increase their libraries as to have their reading expand their minds, elevate their views, and afford them materials for eloquence. For this reason, very few are able to become acquainted with the progress of the literature of the day, or the advances which the human mind is making in science. I have often had my heart ache as I have visited the study of some good minister, and seen only a shelf or

two of books, and a set of religious news-papers. They know it is their duty to explain and eloquently enforce a correct knowledge of the bible, while they are able to possess but a single commentary of the most ordinary kind. Beside this, a diligent minister has very little opportunity to improve by hearing others. For years he seldom listens to any voice but his own, sees few excellencies worthy of imitation, and few faults he should avoid. Men of almost every other profession have an opportunity of correcting their deficiencies by hearing others speak; but of this the ministers of our country are mostly deprived. Under this head I cannot help adding, that preachers seldom have any faithful friend to suggest their deficiencies, as speakers. This is a very great loss to a minister, and still greater to his hearers. There are always enough ready and willing to notice, and loudly to speak of such deficiencies to others; but it is not often that the minister is so peculiarly fortunate as to have a judicious, faithful friend, who in tenderness and love, will privately point out to him his faults as a speaker. Some of the difficulties under this head might be easily removed by our churches; but as they now stand, they are great obstacles to real eloquence in the pulpit.

4. *Two high expectations in early life.* There is a proneness in young preachers to be too sanguine in their hopes of success in the ministry. They put on the harness with great zeal, and lively anticipations; but after their first charge is made, and they find themselves repulsed by a continued want of success, they often sink into despondency and suffer discouragement to paralyze their efforts. Many a humble servant of God, after entertaining high expectations, has had his brightest visions darkened by toiling in vain; and after his first hopes were blasted, has ceased to make those exertions and attainments as an orator, which

he might in the end have made with success. There is a chill that strikes the very heart of the young sanguine minister, when he brings his best, his holiest efforts into the pulpit, and sees that he is speaking to a people whose hearts vibrate with no feelings like his own. That this damper of expectation is often injurious to piety, we have no reason to doubt; but it is peculiarly so, to eloquence. I know not that the young preacher is to be blamed for entertaining high hopes of his usefulness; but as these hopes are seldom realized, it becomes him to be particularly guarded lest he suffer this circumstance to injure his manner of delivering divine truth.

5. *The natural dislike of his audience to the Gospel.* Men of every other profession find some natural feelings to which their discourse will commend itself. The lawyer every time he addresses his audience, finds his subject new, finds no natural repulsion in his own feelings, and none in his hearers. The subject on which he speaks is interesting; and he can immediately lay his finger on the strings of the heart and cause them to vibrate in accordance with his wishes. But the difference between a speaker at the bar and in the pulpit, is very material. The one has but to appeal to the natural sympathies, and they respond. The other finds every avenue of the heart closed, and every feeling rising in repulsion. The one finds all his materials ready prepared in the bosom. The other must wait for the spirit of God to create them. The light of noon, and the blackness of midnight could scarcely be more unlike, than the situations in which Paul and Cicero would be placed in addressing the same audience. The one, while pouring out the fulness of his heart, with a glowing zeal and a quenchless ardor that ought to commend itself to every one, would find only the stupid glare of indifference or the bitterness of scorn; while the other could at once rouse every deep feeling of the soul, and make the multitude the

veriest instruments of his pleasure. Till the conscience be awakened and enlightened, every word of the preacher falls dead upon his hearers. All the interest he can obtain, must be created as he proceeds. If men would think of their own feelings, how they dislike the truth, how they close their hearts against it, how it arouses the sleeping venom within them, and how discouraging it is to address those who feel worse than indifferent on the subject, they would not so often complain and wonder why ministers are not more eloquent. And perhaps this dislike is a heavier weight upon life and feeling and animation in the pulpit, than all other reasons united.

I now proceed to consider

II. *The means of overcoming these obstacles.*

Ministers in general are aware of defects in their public performances; but they do not see where the great difficulties lie; or if they do, they know not how to remove them. There are but few who could not make many improvements in their manner of delivery, could they once be brought to make exertions. I would suggest as means of becoming eloquent in the pulpit,

1. *Great personal piety.* The discouragements to the efforts of a minister are so many, that nothing but an increasing and glowing piety can render him eloquent for any great length of time. It is this only that can make the subject of religion so old and trite, new and interesting. It is this alone that can look down every opposition to true eloquence, and do away the appearance of preaching as a business by which to live. It is this deep piety of heart, that is to feed those kindlings in the soul, which are to boil and break forth with a force and an earnestness, that causes the deadened bosom to throb for the consequences of a stupid life. I will not here say any thing as to the means of cultivating this piety; but simply observe that no minister can ever be really

and effectively eloquent who does not possess it. Without this, many a pitiable preacher has sunk under discouragements, as he found nothing in his own bosom that could counterbalance and overcome the many real obstacles to eloquence. With this, the minister of humbler talents—

Whose eloquence is that of piety
Enlightened and impassioned—now a flame
Of pure devotion rising to the skies,
And now a stream of pure benevolence
Poured down on man—

has seen many a stubborn heart bending under his preaching, and looked forward with bright hopes for a crown of righteousness hereafter.

2. *A constant view of the motives which prompt to eloquence.* It is not the want of sufficient motives, but the losing sight of these motives that sinks the standard of pulpit eloquence so low. Is it not because these motives are kept out of sight, that many ministers speak as if their subject concerned neither them, nor their hearers; and read off their sermons with scarcely a gesture or a motion? I plead not for the wildness and ravings of enthusiasm; but I must believe that this cold, stupid, death-like manner can in a great measure be overcome, if ministers will remember when they address their audience, that the responsibilities of a thousand eternities are resting upon them, and that it becomes them to speak and act as if they felt and trembled under their charge. Let them remember that all the motives which omnipotence brings to bear on the human mind, are urging them; that their audience is composed of feeling as well as intellect, and that they must address these feelings. The effects of their preaching are felt in heaven and hell; and it would seem as if motives as strong as these, could not but create eloquence. Their own tremendous responsibilities to their master—the eternal felicity or misery of their hearers—the concentrations of a whole eternity, should tell to their hearts, that of

all subjects, theirs is the one where indifference and lifelessness should not be seen. Many, who seem destitute of a constant view of these motives, have many excellent qualities; they are often hard students, and have a clear and correct acquaintance with the great doctrines of the bible; but without something more, their speculations will fall as powerless as “moonlight cold on the cold snow.”

3. *Studying the examples of eloquent preachers.* Our venerable religion, leaving in other ages, the imperfections of antiquity, has brought down with her the names of those of her sons, whose eloquence has done honor to the human character. It is by imitating them, and especially the eloquence of Him who spake “as never man spake,” that a minister can raise his taste and standard of speaking. The burning bursts of Paul’s piety could make the heart of a proud and wicked ruler quake with fear. His eloquence awoke multitudes from the sleep of death, who will forever swell the tide of joy above; it planted churches which have shed a light over the earth never to be extinguished; it kindled an ardour which the blood of martyrs could not quench; and long, long after the churches which he reared, and the world on which he acted, shall have almost faded from the remembrances of finite spirits, will the effects of his eloquence be most visible.

It would prolong these remarks too much, to mention the names of the eloquent men who have done honor to the Christian religion. They will readily recur to all. With such motives as every minister must at times feel, and with examples before him furnished by men at the mention of whose very names his heart throbs, how can a minister of the Gospel be excusable for a want of eloquence? How can He excuse him, who gave him his commission? It is in vain to mention the triteness of his subject, the coldness of his own feelings, or his other discouragements; piety and perseverance will

conquer all these. The examples of these who have overcome the like and greater discouragements, will condemn him;—his own misgiving conscience will condemn him;—the many of his hearers who may have been ruined by his apparent want of feeling in the pulpit, will condemn him. His Judge will seal this condemnation. I cannot but feel that ministers are hazarding too great responsibilities when they neglect the cultivation of pulpit eloquence. As the faithful preacher who makes a faithful use of all the means of increasing his usefulness which God gives him, will shine as the “stars in the firmament forever and ever,” so he, who treats with indifference, or despises so great a means of usefulness as improvement in eloquence, has great reason to fear he will be found among those “who knew their Lord’s will and did it not, neither prepared themselves,” and who consequently “will be beaten with many stripes.” O. ERATOI.

For the Christian Spectator.
MONODY

ON THE REV. LEVI PARSONS,
Missionary to Jerusalem.

A voice is heard in Jerusalem;
'Tis the voice of pilgrims met for prayer.—
A tear is shed in Jerusalem;
'Tis the tear of vot'ries weeping there.—
The lamps still gleam in th' holy tomb
To chase away the midnight gloom;
And still is seen on Calvary,
The place where once the Saviour hung,—
And olives deck Gethsemane,
Where erst his hallowed frame was wrung;
The harvest waves on Sion's mount,
The water plays in Siloah's fount.*

There was an ear which heard the sound
Of weeping pilgrims' solemn prayer:—
There was an eye which gazed around
Upon the hallowed objects there:—
There was a heart which longed to see
The captive Jew from slavery free;—
There was a spirit here below,
With sorrow pierced for others' woe!

That ear can hear no more the solemn
sound,—
That eye is clos'd in death's oblivious
sleep,—

* See Mr. Parsons' description of Jerusalem in the Miss. Herald.

That heart has lost its quick elastic bound,—
That spirit lingers not on earth to weep!

Where Nilus' fabled waters roll along,
Where Alexander's ancient turrets rise,—
Thy spirit, Parsons, lur'd by seraph's
song,
Spreads its untiring wing and upward flies.

There was thy dying couch at evening
spread,
And thy frail form was there in peace re-
pos'd;
Gentle the slumbers play'd around thy
head,
'Till Death's all-conquering hand thine
eyelids clos'd.

Peaceful and pleasant was thy balmy rest,
Angels seem'd hov'ring o'er thy calm
abode,
To bear thee to the mansions of the blest—
The presence of thy Saviour and thy God.

And they did bear thee!—Up the azure
skies,
Swiftly they sped on light ethereal wing,
To that bright place where endless pleas-
ures rise,
And Eden blooms in everlasting spring.

No Father near watched his expiring
child,—
No anxious Mother stood his eyes to
close,—
No Sister mourned, with frenzied sorrow
wild,
As from its clay thy sainted spirit rose.

What though no dirge is chanted o'er thy
tomb,—
What though no sculptur'd marble near it
rise
Thy name to rescue from oblivion's gloom;
And say, 'Tis here departed goodness
lies!

Angels shall hover o'er on airy wing—
The passing trav'ller drop the pitying
tear—
The mournful dirge, the moaning breezes
sing,
Of one to virtue's friends forever dear.

Who now like him shall toil for Judah's
race?
Who now like him destroy Mohammed's
sway?
Parsons and Martyn, lock'd in death's em-
brace,
Have spread the soul's glad wing and
soar'd away!

'Tis God who guides the planets as they
roll,
'Tis God who bids the comets far to roam;
'Twas he who summon'd Parsons' holy
soul
From foreign lands to his eternal home.

He will remember Israel's fallen race,
 He will restore them to their fathers' land:
 Rich are the plenteous treasures of his
 grace,
 And sure the wond'rous workings of his
 hand.

Why weep ye then, O Zion's faithful
 friends—

Why mourn ye thus, who Parsons' mem'
 ry love?

Our God, who here below her cause be-
 friends,

Has called him hence to purer joys above

A. E*****.

Review of New Publications.

Traits of the Aborigines of America.—A Poem. Cambridge.—University Press.—Hilliard & Metcalf, 1822. pp. 284. 12 mo.

Among the various poetical effusions continually emanating from the press, we are pleased to see an American poem, replete with useful information, and devoted to the service of religion and philanthropy. Writers of genius too seldom consecrate their talents to the cause of virtue. They seek popular applause, and are satisfied with the display of their powers, in works calculated to gain the admiration and amuse the idle hours of the reader. Religion is deemed too grave a subject for the modern muse, and sacred poetry is almost banished from the fashionable literature of the age.

In the last century, that powerful engine, the press, was assiduously employed, by a combination of unprincipled sceptics, to disseminate the maxims of a false philosophy and sap the foundations of religion and morality. Poetry, history and eloquence,—the tale, the novel, and the drama, were all enlisted in the service of infidelity, and perverted for the purpose of varnishing crimes and furnishing incentives to the lawless passions. Every art and talent was exerted, to mislead the understanding by demoralizing sophistry, and to inflame the imagination by fascinating pictures of vicious pleasure. Happily such writers have lost their influence over public opinion, and their day of triumph has passed away.

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Yet still the best and most celebrated productions of modern poetry seem designed, not for the benefit, but merely for the amusement of the reader. Perhaps at no period was genius ever cultivated in the British Islands with more assiduity, and yet with less advantage to mankind. Wild and extravagant fictions, characters romantic and out of nature, the ravings of insanity, and the absurd mythology and fables of pagan and barbarous nations, are crowded into wonderful narratives, in which genius wastes its noblest powers, in works of no more value than the Arabian tales. From the affectation of novelty in style, manners and versification, these writings are frequently injurious to the taste of the age, and substitute a false glitter of imagery, in the room of the ease, elegance and graces of natural sentiment and description.

The poem under consideration is distinguished for the christian spirit and ardent philanthropy, as well as the high poetical talents of the author. Its principal design is to animate and encourage our countrymen, in their exertions to meliorate the condition of the native tribes, by promoting their civilization, instructing them in the knowledge of the christian religion, and spreading the light of the gospel, over the darkened regions of our own land. He urges these exertions not only as our peculiar duty, because providence has placed us in their immediate vicinity, but as an act, which justice demands, from a people, who have wrested from them their

native soil, in cruel and exterminating wars, desolated their habitations, and driven the unhappy survivors, to seek a refuge in the wilderness. We copy his solemn and pathetic exposition and appeal:—

——My dim eye
Turns from the glare of carnage, turns
from those
Who knew the law of mercy, yet effac'd
Its precepts with their swords. Once more
it seeks
The outcast Indian, who hath never heard
His Saviour's will.

——It seeks, but he is gone!
Like the light vapour trembling o'er the
lakes
He vanishes! No more his fishing line
Breaks the fair surface of thy crystal
breast,
Ontario! nor his rapid bark descends
The rolling Hudson. Silent is the shout
Of the glad hunter, in the forest shades
Of Susquehannah. What has crush'd the
pride
Of great Potomac's chieftain? What has
swept
The mighty Mohawk, and fierce Delaware
From their own realms? Why is thy
boundless vale,
Shenandoah, tenantless? Thy silver
wave,
Bold Rappahannock, why does it reflect
No more, those dark red features?

Hear ye not
A sighing spirit from that distant bourn
Whence there is no return, as if the winds
Moan'd deep and hollow thro' some broken
arch
With mould'ring moss o'ergrown!——
"Oh! ye who tread
O'er our forgotten ashes, who behold
Our sons renounce their birthright, and forsake
The shade of buried glory, ye have reft
Their ancient freedom, can ye lead their
souls
To liberty and light? Their heritage
On earth ye cancel; oh! provide a home
In future worlds. Life's pilgrimage to
them
Is darkness; will ye lend that lamp which
gilds
The vale of death? To them, the hand of
Time
Yields but the cup of sorrow; can ye
guide
To a sure refuge on the hastening shores
Of dread Eternity?"

Behold the appeal
Already heeded! As the gleaming bow
Paints its soft emerald on the fading storm,
Presage of calmness, thus thro' dusky
clouds
A heavenly radiance sheds its infant beams,

And the dark desert smiles." Thine eye
beheld
Its dawn, meek Eliot! &c.

pp. 131, 132.

The poem opens with an animated description of the character and situation of the native Indians, before the discovery of America by the Europeans. To interest our compassion and regard, the author represents in the most favorable colours, all the aimable qualities, and moral virtues of the wandering and unenlightened savages—their hospitality to strangers, the warmth of their friendships, and their parental and filial affections,—their gratitude to their benefactors, honour and reverence for age, and ardent, though mistaken devotion,—their martial courage, independent spirit, fortitude under tortures, and heroic contempt of danger and death. He relates the discovery of this continent and enumerates the various emigrants, driven hither by religious persecution, or attracted by the prospects of wealth and plunder.

From the numerous narrations and descriptions, contained in the poem, and the many valuable notes annexed to the volume, we may collect almost all that is known, concerning the discovery and settlement of this continent by European colonists, the origin and situation of the natives, their customs, habits and manners, the causes of the subsequent extinction of so many of their tribes, and the degradation of the survivors; with an account of the various efforts of our ancestors, and of religious societies and missionaries at the present time, for their instruction, civilization and conversion to christianity.

As our author has undertaken the cause of these unfortunate people, he is naturally led to throw a veil over their faults, by recounting the injuries they have sustained, and deploring their unhappy situation, and their ignorance of the duties of morality and the dictates of revelation.

As their inhuman cruelties in the destruction of defenceless villages, the

massacre of the inhabitants, without regard to age or sex, and the torture of their captive enemies, could neither be palliated nor denied,—the author, like a skilful advocate, retorts the charge on their accusers, and proves that the nations of Europe, who boast of their superior knowledge and refinement, have often been guilty of conduct equally barbarous and savage, and that the disgrace of such crimes does not peculiarly and exclusively belong to the Indians. He adduces the horrors of the papal inquisition, and the ‘frantic scenes’ of the French revolution; and expatiates with just severity, on the cruelties, which themselves have experienced from their foreign invaders—the Spaniards, in South America, and our own countrymen in the United States. He paints in glowing colours, the massacre of a friendly tribe at Muskingum, the murder of Malanthee in defiance of a recent treaty; and the conflagration of the Chehaw villages in the year 1813. We present the following extracts, as a specimen of his talents in sublime description:—

What piercing shrieks of woe
Break from those bounds where clust’ring
foliage shades
The Chehaw villages! A moment since
And all was peace. Those simple, lowly
cells
And cultivated gardens seem’d the abode
Of rural happiness. Now, the green turf
Where spring was strewing her pure blossoms,
reeks
With living crimson. On the furrow’d
field,
Which his own hands were planting, sudden falls
The unarm’d father; his young children
shriek
Around their dwelling, and th’ unconscious
babes
Cling to their captive mothers. Angry
hands
Urge wide the work of death.
Devouring flames
Involve each dwelling. Blazing columns
rise
Promiscuous, glaring o’er the lurid sky.
Wild shouts of terrors, agonizing flight,
Unequal conflict, groans of gasping death,
Vary the awful drama. Wreaths of smoke
Curtain dim twilight, and affrighted eve,
Lighted by fiery and unnatural lamps,

inks on her couch. Reluctant rays illumine
The third dark day of horror. Ruin wrings
Her bitterest dregs. The sword is cloy’d
with blood,
The flames are famish’d; the scorch’d foliage droops
Over a black drear desert, and no voice
Of rustic labor or of cheerful song
Survives. O’er calcin’d ruins, steep’d in gore
Stalks Desolation; while no sound disturbs
His drear dominion, save the heavy tramp
Of haughty victors, save the shrill response
Of pipe, and drum, and clarion, clamoring loud
Triumphant joy. I see the thronging band
Emerging from the vale; their banners float
Amid the forest, and a captive train,
Helpless and weeping, follow.
Who are those,
Red from the bloody wine-press, with its stain
Dark’ning their raiment? Yet I dare not ask
Their clime and lineage, lest the accusing blasts,
Waking the angry echoes, should reply,
‘Thy countrymen.’—p. 127. 129.

The author treats with indignation the idea, that a just title to our lands was ever obtained from the Indians by purchase; and, although in some parts of his work he seems to make an exception in favor of the treaties of Penn, his general censure bears with too much severity on the contracts made with the natives by the first European colonists, and particularly by the early settlers of New-England. Whatever inadequacy of price may be supposed to appear in those purchases, arose from the different ideas entertained by the parties, concerning the tenure of property in lands. There was no intentional fraud or deception. No one can imagine that the mere occupancy of the country by a few scattered and wandering tribes, gave them an exclusive right to the whole American continent. This idea would be as absurd, as the claims of the European nations on the ground of discovery. For by the same train of reasoning, a lawyer

might assert, that Alexander Selkirk, on being cast away on the uninhabited island of Juan Fernandez, became instantly seized and possessed in his own right, of the whole island, as sole owner and proprietor in fee simple. The Indians had no conception of a permanent and exclusive right of soil, vested in an individual and his heirs forever. Each tribe claimed a territorial jurisdiction over the lands contained within the boundaries of its settlement. This was their hunting ground, and was common to all. An individual and his family owned the spot on which he erected his wigwam, and the soil on which he planted his maize, so long as he continued to occupy and cultivate them. This was his only exclusive right, and every removal was a dereliction of his claim. To build permanent houses, to destroy the forests, enclose the lands, and eject, as trespassers, all persons who settled upon them for the purposes of hunting and fishery, never entered into the imagination of an Indian. They meant only to receive with hospitality the strangers who were landed almost helpless on their shores; to admit them as brethren; to assign them a portion of land on which to erect their habitations, and grant them all the other privileges which they themselves enjoyed in the territory. When they afterwards found, that the white inhabitants were rapidly increasing in numbers, by a constant stream of immigration, and gradually encroaching on their territory, destroying their means of subsistence, and driving them back into the forests,—they justly complained of injury. They were sometimes pacified by presents or intimidated by threats; but when they commenced hostilities, they were finally subdued or exterminated, with barbarities, in many instances, not inferior to their own.

Such censures on the conduct of our venerable ancestors have so often been unjustly urged against them, that we were unwilling to pass over the subject unnoticed. We now re-

turn to the consideration of the poem.

The passages already quoted may suffice, to give our readers a just idea of the style and poetical merit of the author. Many others might be selected of equal force and sublimity. We will refer them to the description of the cruelties of Cortez and Pizarro, p. 20, the combat of Smith with the Turkish champions, p. 67, the story of Orellana, p. 83, of the adopted British captive, p. 91, of Oolaita and Arionto, p. 113, the allegory of the ancient Genius of the continent, driven from his native seats, p. 86, the appearance and speech of the Indian prophet to a missionary, p. 138, to the council of the Senecas, p. 144, the reply of the missionary, p. 149, and the several specimens of Indian eloquence.

As this is one of the first American poems in blank verse, of sufficient length and importance to demand the attention of criticism, and its merit may probably excite the emulation of succeeding writers, we offer some remarks on the beauties and defects of that species of composition, as well as the peculiar style and manner of our author.

It requires a genius of no ordinary rank, and of superior skill in poetical numbers, to support the dignity of verse in our language, when deprived of the assistance of rhyme. Poets, whose ears are tuned to the couplet of Dryden and Pope, rarely excel in blank verse. Accustomed to form every line with the same uniform melody, to avoid the use of polysyllables, and contract their sentences within that limited measure, they seldom acquire the force and freedom of expression, the varied harmony extended through a whole period or paragraph, or the skillful management of the full pause in the middle of a line, which constitute its principal ornaments. Their versification is confined to the melody of single lines in succession, and wanting the return of rhymes, becomes more monotonous than the couplet.

Blank verse, in unskilful hands, is apt to fall into a feeble and prosaic

tone, and be scarcely distinguishable as poetry, by the ear. To elevate it above prose, different writers have adopted various methods. Some have loaded all their lines with epithets, and seldom permit a substantive noun to pass, without being attended by its corresponding adjective—an incumbrance, to which rhyme is too often subjected. Others express every thing in figurative language, and thus lose all the graces of nature and simplicity. Some affect the use of antiquated or new coined words, or of those sonorous and pedantic polysyllables, which scholars have introduced into books, but which are never admitted into elegant conversation, and are foreigners and exotics in the English language. Some adopt a diffusive style, consisting of long sentences, loosely connected and encumbered with forced inversions and tedious parentheses. Others, sensible of the force and beauty of the cæsural pause, begin and end every sentence with an hemistic; or, imitating the language of passionate feeling, break their lines into abrupt fragments. All these methods, judiciously employed, tend to raise the style and add to its energy. They become faulty when they are sought after with continual effort, and appear to be the effect of study; or when they recur with such frequency as to give the color of the style, and entitle the author to the name of a mannerist.

The poem under consideration, amidst a great variety of subjects, exhibits an unusual uniformity of manner. None of those strokes of gaiety, humor, and sarcastic censure, are admitted, which are so frequent in the writings of Young, Thomson and Cowper. An elevated key is struck at the commencement, and continued through the whole, with the same modulation. A similar uniformity appears in the versification. Not a paragraph, scarcely a single sentence, closes at the end of a verse. Some of the cantos begin, and all end, with an hemistic. The author seems to have no relish for the easy flow and

graceful cadence of a paragraph, concluding, according to the example of the best English poets, at the full close of the line. This monotony renders his numbers less pleasing, than the more varied melody of Milton or Akenside. The language of the poem is pure genuine English, not adulterated with foreign or pedantic words or phraseology, nor debased by cant and vulgarity. The style is elegant and dignified, but sometimes too diffuse, and in the formation and arrangement of sentences, generally too prosaic. The author seems studiously to avoid those inversions, parentheses and ellipses, which, when skilfully employed, often contribute to the force, elevation and variety of this kind of poetry. He possesses an uncommon facility in the use of figurative language; for which, we cannot but observe that he manifests too great fondness. Many of his ideas are involved in metaphor, which would appear to better advantage, expressed with the graceful simplicity of Cowper. The comparisons and personifications are sometimes overstrained, and occasion a degree of obscurity and confusion. We cite, for example, a simile, beautiful and sublime, but slightly injured by this defect.

Genius soars

Like the proud eagle tow'rd the vertic
sun,
But oft her drooping crest, and pinions
soil'd,
Betray the aberrations of a flight
Which heaven directs not. When her
plumage drinks
The fresh'ning dews of renovated love,
When her purg'd eye, with steadfast beam
beholds
The Sun of Righteousness, when her
heart feels
His healing touch, who sanctifies what
Earth
Deems holy, how sublime doth she aspire
And hovering o'er the cliff of Zion's
mount,
Await the call to rise and make her nest
Among the stars.

In this passage, the subject and simile are so united (perhaps we might justly say confounded) that the pecul-

iar qualities and attributes of the eagle, the plumage drinking the dews, the eye that gazes undazzled on the sun, &c. are ascribed to genius in its elevated flight. Instead of a comparison, we are presented with a metamorphosis, which like those of Ovid, begins in one shape and ends in another. Allegorical writing is often chargeable with this fault, which sometimes involves it in the obscurity of a riddle. Gray, one of the sublimest of modern poets, has indeed frequently admitted it in his odes, and justifies it by the example of Pindar. But it must be recollected, that Pindar, from this license, often becomes unintelligible, and that the merit of Gray's odes was denied, on account of their obscurity, until he added notes to inform us of the meaning of his poetry. Analyze any sentence of this kind, and you will at once perceive the confusion of the metaphors. What distinct idea are we able to form, when we are told of 'plumage drinking the dews of *renovated* love,' or of genius, 'making her nest among the stars'? We notice other instances, in which the figures are overstrained. In page 6th we find 'Gratitude, like a sister plant, springing up by the side of Friendship, and braving winter's frost and summers heat,' and 'Unbounded Reverence for the form of Age, striking its deep roots spontaneous and displaying its fair, decumbent petals.' In the 8th page we are told that 'the crystal tube of calm enquiry revealed an unknown star, upon this western cloud.' We regret that the author should sometimes obscure the noblest strains of his poetry, by a similar luxuriance of style.

The second Canto is chiefly taken up with the life of the famous Captain Smith, so distinguished for his exertions and sufferings, in the settlement of Virginia. It recounts with disproportionate minuteness, his early education, his voyages and travels on the eastern continent, and his heroic and romantic adventures in for-

eign wars; and taking occasion from his visit to Rome, gives a labored description of the surviving monuments of its ancient grandeur, which have been so often described. This digression, though it abounds with strokes of elegant poetry, has no relation to the general subject of the work, and is introduced in a very artificial manner. Blank verse, though authorized by custom, to range at pleasure over the fields of fancy ought never, in its most desultory rambles, to lose sight entirely of its principal object.

In the third Canto, the author enumerates the various medicinal plants, employed by the female natives, in the cure of diseases, and states their uses and qualities, with the particularity of a botanist or physician descending on the medical virtues of vegetables. Such a subject furnishes no poetical materials, and its details must be as tedious and uninteresting as Darwin's Loves of the plants or the versified Flora of Langhorn. Genius is tasked, in such descriptions, in vain. It is useless to polish clay, or to erect pyramids in sand.

We have now remarked on the principal deficiencies, which candid criticism may discover in this work; and observe with pleasure, that few poems of equal length, when subjected to minute examination, are found to possess more frequent claims on our applause, and furnish less occasion for critical censure. On an impartial view of its poetical merit, and the noble ardor of christian philanthropy which animates the genius of the author, we do not hesitate to assign to him an elevated station, among the most distinguished writers of the age.

In the last Canto, the author in a most animated strain, recounts the success of our missionaries among the natives, and exhorts us to the continuance of our pious and charitable exertions. The following passage must be pleasing and interesting to the christian reader:—

When to the humble Saint
 Whose pilgrimage was darkness, whose
 weak Faith
 Scarce saw a twilight which the hand of
 Fear
 Rob'd not in gloom, the vale of Death
 displays
 Eternal Glory's never-setting sun——
 Is there not Joy? Oh! then exult for
 them,
 That abject race, who o'er the storms of
 life,
 The night of sorrow, and the hopeless
 tomb,
 Beheld Salvation's radiance. O'er the wild
 Where Paganism long triumph'd rearing
 high
 His desolating ensign, the pure Cross
 Extends its arms, and kneeling at its foot
 The Indian hymns his Maker. Sweet that
 tone
 Ascends from the lone forest, where con-
 ven'd
 Beneath their chapel's dedicated dome
 One da's natives pay their vows to God.
 There they adore that Name, which from
 the dawn
 Of the Sun's brightness, to the farthest
 bound
 Of his remote declension, shall be great
 Among the Gentiles. There with rap-
 tur'd voice
 Ascribe high praises for the means of grace,
 And hope of glory. There, confess with
 shame
 That as the wandering sheep forsakes the
 fold,
 They all have stray'd; and there His aid
 invoke
 Who the deep sighing of the contrite heart
 Despises not, nor scorns the humble tear
 Of Penitence. There supplicate their
 Lord
 By his deep agony, his bloody sweat,
 His cross and passion, by his precious
 death
 Burial and resurrection, to behold
 And spare them in his mercy. There
 present
 To the baptismal font their tender babes;
 And, kneeling round a Saviour's table, pay
 Homage to Him who in his boundless love
 Appointed such remembrance.

The Author concludes with a sol-
 emn address to his country, which
 affords a striking instance of his hap-
 py talent in adopting and applying
 the forcible and sublime language of
 the Scriptures:—

My Country! Rouse
 From thy deep trance! Divide the long-
 drawn veil
 Of thy lethargic slumbers, and perceive
 Britannia's bright example; she who said

To Africa, "Be free." Awake and hear
 From Heaven's high arch the awful ques-
 tion break,
 "Where is thy brother?" Wilt thou turn
 away,
 Answering, "I know not!" with conceal-
 ment vain,
 Or arrogantly asking, "Why should I
 Be made my brother's keeper?"

View the day
 Of retribution! Think how thou wilt bear
 From thy Redeemer's lips the fearful
 words,
 "Thy brother, perishing within thy gates,
 Thou saw'st. Thy brother hunger'd, was
 athirst,
 Was naked, and thou saw'st it. He was
 sick,
 And thou withheld'st the healing: was in
 prison,
 To vice and Ignorance, nor did'st thou
 send
 To set him free." Oh! ere that hour of
 doom
 Whence there is no reprieve, my Country,
 wake
 From thy dark dream!

The time of Hope,
 And of probation, speeds on rapid wing,
 Swift and returnless. What thou hast to
 do,
 Do with thy might. Haste! lift aloud thy
 voice,
 And publish on the borders of the pit,
 The resurrection. Bid thy heralds bear
 To thy own wilds, Salvation. Strike the
 harp
 Of God's high praises mid thy deserts lone,
 And let thy mountains speak them. Lo!
 they rise
 Wafted on every gale. From Afric's
 sands,
 From chill Siberia, from the restless wave
 Of turbid Ganges, from the spicy groves,
 And from the sea-green islands. Rise!
 and spread
 That name which must be borne from sea
 to sea,
 And from the river to the utmost bounds
 Of the wide world. Then, when the ran-
 som'd come
 With gladness unto Zion, thou shalt joy
 To hear the vallies and the hills break
 forth
 Before them into singing; thou shalt join
 The raptur'd strain, exulting that the
 Lord
 Jehovah, God Omnipotent doth reign
 O'er all the Earth.—pp. 179—182.

*Seventh Report of the Directors of
 the American Education Society.*
 Andover, 1822. pp. 64.

When we first assumed the char-
 acter of Christian Spectators, and be-

gan to examine with a new interest the signs of the times, the Society, to which we wish now to call the attention of our readers, was just coming forward into notice. And we are willing to confess that the feelings, with which we looked upon the Institution, then in its very infancy, were somewhat complex. The object and the plans of the Society were in a measure new. The object appeared a very proper and a very laudable one; but we had not a deep and decided conviction of its importance. In the plans we found no special or striking fault; but still we had some indefinite impression that they were too broad or too sanguine. And our apprehensions as to the difficulties, which seemed to encompass the whole subject, were rather strengthened when we discovered that similar apprehensions existed in the minds of others.

Now we do not say that our views on this subject were right—we do not say there was any thing at that time to justify them; but we must think that they put us into a situation the most favorable for impartial observation. They prepared us to watch the progress and the operations of the Society, free from the influence of prejudice,—at least, without any undue bias in its favor. And the result, to which this observation has led, we think ourselves bound frankly and explicitly to state.

We are ready to say then, and to say without hesitation, we believe that the system on which the Society proceeds is judicious—that its object is important—and that its efforts are to be crowned with glorious success.

Before we proceed to our main object in noticing the Report before us, we would pause here to say a word respecting its style of composition. Some may consider this as a waste of time and of room. But we judge differently. If it is important that any performance designed for the public eye should be written with care and taste, then it certainly is important

that the reports of our benevolent institutions should be thus written. We will not dwell upon the influence which these reports, so extensively circulated and read, may have in elevating or degrading the common style of religious conversation and religious composition. There is another consideration which should be constantly remembered. These reports are the commissioned agents of their respective societies, and are designed to carry a petition for assistance not only to the uneducated peasant, but to the man of cultivation and taste. None of these societies would send a rustic to plead their cause in the circles of fashion. There is as little wisdom in sending to the study of the scholar a paper loaded with disgusting cant. And it is to be regretted seriously, that those, on whom is devolved the duty of preparing these periodical statements and addresses, should generally consider their language and style a thing of so little consequence. It is a pleasure therefore to notice in the report before us, indications of a better judgment and of greater care. With some exceptions, we consider its style of composition superior to that, which is commonly found in similar publications. And we will add that we have a right to expect this, and perhaps more than this, from a Society, which makes it one of its objects to elevate the standard of qualifications and attainments in the christian ministry.

The seventh Report details the operations of the Society during the year ending October, 1822. Some months have elapsed since its publication, and it is no doubt in the hands of many of our readers. We shall therefore, in making our extracts, select such passages only, as will conduce to the object of presenting a fair view of the character, claims, and prospects of this great Institution.

Its character may be understood by considering its origin, design, and principles of action. Its origin is briefly exhibited in the report :—

In the summer of 1815, a few young men in Boston thought it their duty to educate a pious young man for the ministry. They met the first time for consultation, at the study of our lamented friend and brother, the Rev. Joshua Huntington. The subject magnified in importance; and at an adjourned meeting, several other gentlemen were invited for the purpose of ascertaining, whether it was not their duty to educate more than one; and if so, how many; and in what manner? The subject here opened in still greater magnitude, and at a second adjourned meeting, in the Vestry of Park Street Church, where the neighboring clergy and others, had been invited to attend, the American Education Society was formed, August 29, 1815; and the Act of Incorporation was obtained, Dec. 6, 1816.—p. 15.

We cannot avoid dropping here a remark, which, although it has often been repeated, deserves to be repeated again and again, till it is imprinted on the mind of every christian, and made to operate as an unfailing encouragement in the day of small things. The kingdom of heaven is like a grain of mustard seed. This is exemplified in the origin and progress of all those great religious institutions, which are now diffusing light and life through the nations. It is exemplified in the whole history of the christian church.

The design of the founders of this Society will be sufficiently manifest on a glance at the preamble of their constitution. "Taking into view the deplorable condition of the inhabitants of these United States, the greater part of whom, as appears, from authentic documents and well supported estimates, are either destitute of competent religious instruction or exposed to the errors and enthusiasm of unlearned men, we whose names are underwritten do hereby, in the fear of God, and love of man, form ourselves into a Society for the benevolent purpose of aiding, and of exciting others to aid, indigent young men of talents and hopeful piety in acquiring a learned and competent education for the gospel ministry."

But the most important point in investigating the character of the Society is to ascertain the principles

upon which it really acts. On this point we suspect there has been much mistake in the minds of good and benevolent men. We have already acknowledged our own original misapprehensions. But an impartial review of the proceedings of the Directors during the seven years of the Society's existence will show to the perfect satisfaction of every intelligent christian and every intelligent man, that they have been influenced throughout by noble and generous views—that they have governed themselves by judicious and salutary rules, and that they have conducted the affairs of the Society upon principles, which are calculated, in their ultimate operation, to promote the most extensive usefulness of the Institution.

Piety is an indispensable requisite in their beneficiaries. Every christian will pronounce this a principle of vital importance. Without this foundation, we are bold to assert, the Society ought to receive no man's patronage. A Society to educate for the christian ministry, men destitute of piety, whatever name it might bear, and in whatever shape it might exist, could prove nothing but a pestilence to the church of Christ. Piety in her ministers is the life of the church. If this be wanting, she may indeed be fed with philosophy, with metaphysics, with poetry—but she must starve for want of the gospel. Let the men who have not piety, devote themselves to study, to merchandize, to farming, to any thing; but let them not preach.—They may stand at the helm of government, but they may not come near the ark of God. They may command in the armies of men, but they may not lead the hosts of the Lord Almighty. Of this principle the Directors never lose sight. They cannot indeed know certainly that the youth they assist are truly pious. Neither can the strictest church on earth know certainly that the persons it admits to communion are truly pious. In this, from the nature of

the case, men must be liable to deception; and all that can be required of them is that they guard against deception with honest and rigid watchfulness. This the Directors of the Education Society faithfully do. No applicant can receive assistance without producing "unequivocal testimonials of hopeful piety;" and no beneficiary can receive continued assistance without transmitting to them quarterly a certificate, from his principal instructor, that he "continues to sustain, in all respects, the character which the constitution requires; i. e. that in point of diligence, literary progress, morals, and piety he is a proper character to receive this sacred charity." The instructors of all beneficiaries "are expected to watch with due vigilance over their conduct," "to guard them against every thing which would tend to defeat the object of this Institution," and "to acquaint the Board, seasonably and faithfully, with any thing manifestly faulty in their character or conduct."

'To patronize those, who are wanting in suitable qualifications either intellectual or moral,' say the Directors in an address to their christian fathers and brethren (embodied in the fifth report,) 'is to injure the credit and usefulness of the society, and ultimately to occasion a great evil to the church of Christ.'

In case any palpable faults of character should appear (in the beneficiaries,) the Directors earnestly wish that you would not stand as uninterested spectators, but would consider it as a matter which demands your immediate attention, and that you would also take measures to communicate the fullest information to the Directors. It is our earnest wish, that every minister and church, and especially instructors of young men destined to the ministry, may take this great concern into serious consideration, and do all in their power to forward the object of the American Education Society. We desire especially, that every Association of ministers may consider themselves an organized body, for the express purpose of concerting and pursuing the most prudent and efficient measures, not only to select proper young men to be recommended as candidates for the service of the church, but to maintain a faithful inspection over them during the whole course of their education, and by every act of paternal wisdom

and kindness to prepare them in the best manner for the holy office of the ministry.'

At the same time that the Directors maintain so strict a regard to this essential principle, *they cherish a spirit that is truly catholic.* The American Education Society is not the engine of a sect or a party. It extends a helping hand to the youth of every communion. "In examining candidates, evidence of piety, promising talents, and real indigence has been deemed indispensable. But the question, I presume, has never been put to any such youth; 'To what religious denomination are you attached?' This is proof of real catholicism, such as no similar society in the land has exhibited. *Five* denominations have shared harmoniously in the benefit of funds, nineteen twentieths of which, probably, were contributed by *one* denomination."*

And it is due to the Society to remark in this place that it has no local interests in view, any more than it has sectarian. Its grand, its sole aim is to prepare for destitute pagans and destitute christians, well qualified religious instructors. And for this purpose, it takes indigent, pious, and promising youth wherever it finds them throughout the whole extent of our country, and enables them to pursue their studies wherever it will be most agreeable and most convenient. It does not select and bring forward the youth of one state or one region merely. It does not seek for objects of charity among the sons of favorites and friends. It delights to explore the wilderness of seclusion and poverty, and discover the flowers which it conceals, and nourish them that their fragrance, instead of being 'wasted upon the desert air,' may be sent forth for the healing of souls. And it has not one chosen hot-bed, to which all these must be transplanted to receive a particular culture, and be trimmed

* Prof. Porter's Sermon, fifth anniversary.

and dressed into a particular shape. It does not compel the youth it selects, to assemble at one academy or one college. It allows each beneficiary directed by the advice of friends to choose for himself. A statement of a simple fact will be the best exhibition of this trait in the character of the Society. It now "has beneficiaries of different denominations in eleven states, and twelve colleges, and thirty-eight academies."

The Directors act upon principles of rigid economy. They feel that they are the almoners of a consecrated charity, and are bound to employ it with a conscientious regard to the most extensive good. They make it their solemn purpose to assist the greatest number possible. Appropriations to individual beneficiaries have therefore always been small.—And the customary quarterly allowance has been twice reduced on account of want of funds and increase of applicants. At present no beneficiary receives more than enough to discharge his bills for boarding.—Even with a system thus rigidly economical the Directors require of each beneficiary, on a renewed application for their charity, a promissory note for one half the sum of their last appropriation* in his favour. "When to this is added the fact," says the Seventh Report, "that every beneficiary renders to the Board an exact account of all his receipts and of all his expenditures at the close of each quarter, and that this account is examined and approved by his instructor, the friends of the Society will feel entire confidence that their free-will offerings are not squandered and lost."

Aside from all views of economy, there are other reasons for affording the beneficiaries only a partial aid. One, which is of special importance, and which has been constantly present to the minds of the Directors, respects the influence that such a

* A beneficiary choosing not thus to obligate himself, may, however, receive one half the usual appropriation.

system must have upon the personal character of the beneficiaries. It compels them to exertion. It does not remove every obstacle to their progress, and make a plain and smooth and easy path—it only cheers them as they travel in a rugged and thorny way, and helps them to surmount obstacles, before which they must, if unaided, lie down in despair. But the activity and usefulness of men, who have thus struggled through difficulties, will always be greater than can be attained by those, who have been carried along wholly by the hands of others, who have received through the course of their education, from charity or otherwise, a complete support. With the greatest propriety therefore the Directors have said, "even if their funds had been fully competent to this; they would have considered it the dictate of sound discretion to grant only so much assistance to beneficiaries as would keep them from sinking under too heavy a burden, and give encouragement and success to their own diligent efforts." It was partly on this ground that the Directors adopted in 1819 a resolution, stating it to be "their expectation that the beneficiaries in each stage of their education, should, as far as they have opportunity, employ at least two hours in a day in productive labor, with a view both to aid them in defraying the expenses of their education, and to promote vigorous health." The effect of this general system is to make the beneficiaries both economical and diligent,* as we can testify from our own observation. And we would hope never to see a waste-

*Some facts are given in the report under notice, which deserve to be mentioned.

In Williams, Amherst, Yale and some other Colleges, the students cultivate missionary fields. Generally, they cut their own wood. Eighteen beneficiaries, at one of our most respectable Literary Institutions, during one quarter of the last year, earned by their own personal exertions, one fourth of their support; and ninety-five, in different Academies and Colleges, during another quarter, earned \$2,100.—p. 16.

ful and indolent beneficiary ; never to hear of one. Is there a youth who will dare to touch the consecrated charities of this society, while he does not put forth all his energy to aid himself ? It is a foul sacrilege. Better plunder from the sanctuary its holy utensils. Better share with a Belshazzar the shame and the guilt of carousing in the golden cups of the temple of God. But while we say this, we must also say, we have felt indignant at the unjust and unfeeling charges, which men, (shall we say christians ?) whose sensibility we should covet as little as we do their avarice, have alleged against the recipients of public charity. When we have seen an indigent youth of talents and piety forcing his way through surrounding obstacles, pressing on towards the ministry because the love of Christ constrained him ;—sometimes weary with protracted effort, and disheartened by increasing difficulty, just on the point of returning to his former obscurity, and then, animated by a fresh inspiration of faith, and a new glow of hope, and a more ardent love for souls, putting himself to another struggle ;—when we have looked on and seen how the color of a modest consciousness now mantled upon his cheek, and the fire of a strong purpose beamed from his eye, and have felt that a big and virtuous emotion was swelling at his heart, and thought, as we saw him out upon the waves, rising and panting as they rolled over him, that it was a sublimer scene than Cæsar sailing in the storm ;—O, in the midst of this to hear the chilling complaint of *improvidence*, *indolence*, *extravagance*, it is too much ! Unfeeling objector, if nature and the God of nature have not given thee over to an iron heart, look but once, as we have looked, upon this struggling youth.

In the remarks which have been made upon some of the prominent features and principles of the American Education Society we have taken one important step towards un-

folding its claims to the patronage of the rich and good. For these principles are such as should secure every man's approbation and every man's assistance, if there be in reality a need of more ministers.—And what is the truth as to this point ?

The loud and appalling testimony of facts, numerous, authenticated, alarming facts, has long been ringing in our ears. And must these lamentations continue to be repeated ? Must we be told and be told again, after we have been already told a hundred times over, that millions at home, and millions abroad are destitute of religious instruction ? that while our population has been increasing with unparalleled rapidity, the proportion of ministers* has been constantly decreasing ! that from every quarter of our country missionary societies and vacant churches are crying loudly and impatiently for missionaries and pastors ! Are these and similar facts hard to be remembered ? or do men love to forget them ? or why is it, that it is said, "there are already in the United States more ministers than can find employment ?"

The wants of the New-England States are trifling compared with the wants of the South and the West. On this point the Directors in their Seventh Report say little, presuming that "the appalling statements and estimates of past years" are still in fresh recollection. They make two statements, however, which deserve to be noticed :—

In the Michigan Territory, where there are several organized churches, and several important military posts, and about 15,000 inhabitants, there is no minister, chaplain, nor missionary.—p. 26.

In the three states Indiana, Illinois, and Missouri, containing a population of more

* "At the commencement of the *last* century more than half our College graduates became preachers ; at the commencement of the *present* century only *one in six*." From the first graduations to 1720, the proportion was *one half* ; from 1720 to 1770 *one third* ; from 1770 to 1800 *one fifth* ; from 1800 to 1810 *one sixth*."

than 300,000, scattered over a territory almost three times as large as New-England, there are but sixteen or seventeen Congregational and Presbyterian ministers.—p. 26.

Here is a wide spreading desolation;—and here, say the Directors,

We are carried to particular churches already organized, and made to see them sitting solitary, and wasting away without Pastors, without sacraments, and in the agonies of dissolution lifting their hands to us, and imploring aid.—p. 27.

Here too, we add, in this desolation, is found the individual christian, single and lonely, who has no pious friend with whom to interchange sweet looks and sweet counsels, no affectionate pastor from whom to receive the bread and the water of life. Here is found “the christian mother lately removed from the full light of religious institutions into the darkness, that spreads its gloomy shades beyond the western mountains. Denied the privilege of mingling her sorrows with kindred souls, she sits and grieves alone. Her husband and sons, released from christian restraints, are daily ripening to be outcasts from God. The sabbath returns, but where are its wonted joys? No temple is there,—no messenger of salvation. No song of Zion ushers in this blessed morning. The wind roars through the tall pines, that encompass her cottage, where the voice of devotion has never been heard, except in the whispers of her broken heart. There she clasps to her bosom the object of her tenderest affections, and mourns at the prospect that her infant will never be dedicated to God by a pastor’s prayers;—will never be baptized, except with its mother’s tears.”*

We will add no more on this subject. The man is blind and deaf and dead, who cannot perceive and feel the evidence, that ministers are wanted.—This want constitutes the broad and solid ground, on which the American Education Society comes forward with its claims. To supply this want, it calls upon every

*Dr. Porter’s sermon.

christian for assistance in educating pious and promising youth. It has a right to call. It is solemnly bound to call. And, after considering the principles of the society and the necessities of our country, can there be a hesitation to answer the call?

Let the man, who hesitates, read another ground of claim in the salutary influence, which the Society has already expected. Here we say nothing of the 354 beneficiaries, to whom the Society has afforded assistance,—nothing of those, whom it has carried through their collegiate education,*—nothing of the pastors and missionaries it has already given to the church. We say nothing of the exertions made by some of these for Missionary, Tract, and Bible Societies,—nothing of their other labors of usefulness. We wish to present two other points.

First, we mention its influence in calling forth exertions independent of its own. It has been a great means of exciting a holy emulation between different denominations of christians. Notwithstanding the catholic spirit of this Society, there are some denominations, which prefer to make their own separate exertions. We cannot say that we are sorry, and we certainly rejoice to believe that the influence of this broad and national institution has been to awaken them to more vigorous and *systematic* efforts, and also to correct and enlarge their views respecting the proper qualifications of a christian minister and respecting the whole business of the sacred office. Did our limits permit we might present this in a more striking light, but we must be content

*Of this number, says the Seventh Report, one is a Professor in one of the New-England colleges; another is a Tutor. Five are settled ministers; four are Missionaries faithfully and successfully engaged in their Master’s service; and four others have lately received license to preach, of whom we could mention many interesting circumstances. Six are engaged as teachers of respectable Academies; and fourteen are pursuing their theological studies.—p. 22.

with alluding to the *fact*. The Society has excited individuals to bring forward and educate youths from their private resources. We wish that all our rich men might enjoy the unknown happiness of such acts of benevolence. To call forth from ignorance and poverty, a pious youth, and transform him into a faithful pastor or a devoted missionary, and consecrate him to Christ and the church, is to prepare a "living sacrifice, holy, and acceptable unto God;" and it must be a *delightful* as well as a 'reasonable service.' O that we had a hundred *Thorntons*—then might we have a hundred *Buchanans*;—and in the deeds of our hundred *Buchanans*, the christian world should behold a *fourth* 'Era of Light.'—The Society has excited parents to educate their own sons. Many a father, who had felt unable or unwilling to make this sacrifice, has found at last both the desire and the ability. Many a mother, whose tearful prayers have been answered in the conversion of her darling son, has been induced to shorten, month after month, her nightly rest, that he might become a herald of salvation to the sons of a pagan mother, or to the ungodly offspring of a christian sister driven far away from the sanctuary and the sabbath.

Secondly, we mention the influence of the Society on our schools and colleges. This subject cannot be better presented than in the language of the Report:—

Many of the Beneficiaries teach a part of the year, and not unfrequently they have been instrumental of revivals of religion in their schools. But when so great good as this has not resulted, they have in all instances, it is believed, instituted morning and evening prayers, and the reading of the scriptures with their scholars, and communicated much religious instruction; it is impossible to tell how much fruit the seed thus scattered shall produce. Their influence upon the academies is learned not only from the testimony of their instructors, but in the anxiety of the people to get this class of young men into their academies, and their readiness to assist them when they are there. Their influence, on the colleges, all the officers, a-

gree in saying, is most salutary; and the following facts speak volumes on the subject. In the lapse of two years, previous to 1821, there were revivals of religion in seven colleges, in which more than one hundred and eighty students were added to the churches. How much of this effect is to be attributed to your Beneficiaries, it is not possible to tell; but the following extract of a letter from an eye-witness, and one of the professors in Yale College, accords with the testimony of the officers of other colleges, and is highly satisfactory to all the friends of Education Societies. He writes; "We are again blessed with a revival of religion. The influence of the Charity Students in producing this state of things, under the divine blessing, has been very great. Indeed, what could we do without them. No one can speak on this subject but an officer of college. Every year increases our conviction that the church would be amply repaid—doubly paid, for all its expense in supporting charity students, were the effect confined to the walls of a college—were every beneficiary to die the moment he leaves us." As from the letter, so by a comparison of the present religious state of the colleges, with their religious state twenty years ago, the same truth is evident. Last year, in the colleges of New-England, New-York, and New-Jersey, there were 1821 students, of whom 546 were hopefully pious, which is almost one third of the whole number. From the same colleges during ten years, from 1800 to 1810, only one sixth were pious.—pp. 20, 21.

Christians have been long praying that God would cast salt into these fountains. It is done; and it is done in a manner which they thought not of; it is done, not by miracles, not without the use of means; it is done through the instrumentality of Education Societies, which have sought and found poor and pious young men, and sent them to the colleges, to promote revivals of religion by their example, their conversation, and their prayers.—p. 22.

The influence of the Education Society, then, is not a limited influence, and here every man may perceive its claims to patronage. To assist in sustaining and accelerating its operations, is not to assist in a work, which stands out alone, and exhausts and absorbs in itself all the labor that is expended. It is to give momentum to the water, which moves, not a single and disconnected wheel, but a various and extensive machinery.

And this great and salutary influence is not to diminish, but to increase. Here we are led to contemplate the prospects of the Society; and in these we shall find another claim, which we trust no good man will wish to resist.

It is no longer a question whether this Institution shall have a permanent existence. There was indeed a time, when it struggled for life. But in its struggles, it drew in the spirit of immortality, and it is now growing into a vigorous and majestic strength and is destined to multiply its blessings through a long succession of generations. A comparison of the last Report with former Reports, will show that the public mind feels the importance of the Society, and cherishes confidence in its Directors. And we are glad to hear the agents of other societies say, as they do, that the American Education Society is becoming one of the most popular of our benevolent institutions. In these circumstances the individual patron may find an assurance that he is not devoting his property to an object, which must soon be renounced. The object will be pursued through distant periods; and it *will need to be*, even if the present exertions should be increased a thousand fold.—During those distant periods, as well as throughout that extensive sphere which we have just described, the patron may see that the influence of his contributions will be felt.

The remarks of the Directors upon the increasing strength of the Society as a ground of encouragement for the future should have a place here.

We are beginning to feel the advantage of the broad and liberal principles of the institution. Local and sectarian prejudices are wearing away. The people of the south and west are becoming interested in it, because it promises to furnish the best means of removing the spiritual wants and desolations, which exist among themselves. The friends of Foreign Missions patronize the object, because they hope to supply the places left vacant by the death of their missionaries; and not only to supply their places, but to raise up many additional young men to become compan-

ions and helpers of the bereaved missionaries, amidst all their discouragements and trials. The country at large is beginning to patronize the Society, because it is a Grand National Object. And its greatness is not more advantageous, in securing *patronage*, than in inviting *confidence*. If encouragement is proffered to young men to obtain an education, it is not the encouragement of an individual of doubtful means, nor of a small association of uncertain existence; it is encouragement that can be relied on.—pp. 23, 24.

But the strength of a large Society is not more obvious than its economy—particularly its economy of time. How great is the difference, in the time required to accomplish the same great object of benevolence, by one large, well organized Society, in steady and harmonious action—and by a great number of small independent Societies, now living, now dying, now reorganizing, and commencing their operations again, but never steadfast. The history of the American Bible Society—or of the British and Foreign Bible Society—or of the American Board of Commissioners for Foreign Missions—shows the difference. The history of these States since the adoption of the Federal Constitution—and the history of all great confederacies shows the difference. And if there is such a difference between united and disconnected action, then surely it is the dictate of goodness, and of wisdom, for every individual and Society to promote *Union* in the Great National Object of educating pious young men for the ministry—that *Union*, which, with so much economy, invites confidence and secures patronage, and is *POWER*.—pp. 24, 25.

The Directors find another ground of encouragement in the success, which attends kindred objects of benevolence.

It is often said, “there are so many such objects, some must be abandoned, or all languish.” How is the declaration supported by facts? Fifteen years ago, two pious students, at Williams college in their morning walk beneath the shades of the lofty Hoosac, conceived a plan of sending Missionaries to the Heathen. Since that time, the American Board of Commissioners, the American Bible Society, and the American Education Society have been formed;—and what do we learn from their history?—that they cannot all exist together?—that if one flourishes, another must languish?—if one is pressed forward, another must be abandoned?—that there are so many such objects it is impossible to support them all?—No! we learn other and nobler truths. The receipts of the American Bible Society are annually in-

creasing; the resources of the American Board of Commissioners for Foreign Missions are annually increasing; and we have seen that the American Education Society is steadily marching onward.—pp. 25, 26.

And while we are anticipating its future march, our feelings kindle at the prospect. Although we have already said so much, we are unwilling to leave the subject without stating more fully our own views of the future influence of this Institution.

In the first place, we cherish some bright anticipations respecting our public seminaries. On the past and present influence of the Society, upon many of these institutions we have quoted largely from the Report before us. We wish to present the subject in another attitude. Many of these institutions were founded by the charities, and consecrated by the tears and prayers of godly laymen and godly ministers, who wished to provide for the churches of our own country a succession of faithful pastors and teachers. They planted and fostered them to raise up a ministry, which he, whose "countenance is as the shining sun in his strength" and "his voice as the sound of many waters," might own and bless. We will not stop to enquire whether any of these establishments are perverted from the intentions of their pious founders. It is sufficient to remark that none of them, not even those of New England, have accomplished all that our fathers hoped or expected. Now, is it too sanguine, is it visionary, to anticipate that in the ultimate influence of the Education Society their hopes and expectations will be realized? Let the reader consider again the effects already produced in the colleges, and he will not think so.

In the next place, we trust that a truer and closer union will be effected between different classes of christians. We have already spoken of the real catholicism of the Society. Beside this, the Society must have the common influence of all the benevolent associations of the present day in pros-

trating those walls of separation, which christians have so unlawfully and unwisely erected. But there is another circumstance, which is peculiar to this Institution. Its beneficiaries of different denominations will have the attachments of brethren. They have been sought out in their retreats by the same benevolent eye,—have been fed by the same fostering hand,—have been fitted for their ministry by the same sacred charity,—and piety and gratitude and sympathy will forbid them to stand apart from each other, like the members of a divided household.

Further; we feel a conviction that this Institution, with kindred institutions, will have no unimportant influence upon our political union.

Among the states of Europe, Bible and Missionary and Moral Societies have done more than leagues and treaties could do. We know not, it is true, how many discordant and terrible elements are in commotion beneath the fair looking surface, which those states now present; nor do we know, that these elements will not burst forth, and break up all the foundations, and sweep away all the structures of monarchical society, and carry along with them, as they roll over the countries, a tide of confusion and ruin. But we are confident that the restlessness of the many, and the ambition of the few, could not be restrained as they are, but by the bands, which benevolence, without their aid and without their knowledge, has been weaving and fastening for the last half century. Charity, which "thinketh no evil," has spells more powerful than the spirits in Manfred or Thalaba. The intriguing and war-seeking statesman may smile at her labors, as the philosopher does at the incantation of necromancy; but her breath will prove a charm, which may frustrate his schemes, and which neither his strength nor his art can dissolve.

Our country perhaps may never fear the volcanic eruptions, to which European society is exposed. But if our freedom from internal dangers

were to be dependant entirely upon political integrity, we should feel but a tremulous confidence in the security. We believe that our national palladium is constituted by our religious and moral institutions. And those great benevolent establishments, which have grown up during the present century, hold an important place among these, and are unquestionably to exert an important influence in perpetuating our civil rights and our national happiness. They form a living principle of union, which will extend itself to the extremities of the nation. They have created, if we may use the expression, a set of secretions and circulations, which will impart purity and vitality to the life-blood of the political system. There may be disorder and disease in the eyes or the hands; but, while the current in the veins and the arteries is flowing fresh and full, there is no danger. We may have intrigues in our capitals, and piracy and plunder on our coasts and frontiers, but while the charity of the gospel pervades our churches, and calls the most distant citizens to the same works of benevolence, internal disruptions and commotions need not be feared. The factious may apply their coals and their bellows; but the fire will not take.

Finally, we doubt not that the Society is destined to accomplish glori-

ous things as to the grand object, at which it aims. The immense population of our country cannot be soon supplied with religious instruction. But much *can* be done, and much *will* be done. Through the agency of this Institution, many a flock shall be gathered out of the wilderness, and led to feed among the roses of Sharon and the lilies of the valley; many a plant of Zion shall be made to flourish in the courts of our God, 'to flourish like a palm-tree, and grow like a cedar in Lebanon.' Through the agency of this Institution, many a company of redeemed ones shall be prepared to enter the new Jerusalem with songs and with everlasting joys. 'I beheld, and lo, a great multitude which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne and the Lamb, clothed with white robes, and palms in their hands.'—'What are these, which are arrayed in white robes, and whence came they?'

'By all that is precious in the blood of Jesus,—by all that is glorious in the dominion promised him in the covenant of redemption,—by all that is valuable in the happiness of countless millions of immortals yet unborn,—by all that is dreadful in the thought that the blood of souls may be found in our skirts,—let us awake, brethren, to new efforts.'

Literary and Philosophical Intelligence.

Steam-Boats in England.—In October, 1822, the whole number of Steam-Boats in Great Britain was 41; their tonnage amounted to 16,188 tons; their power equalled that of 4,727 horses. The smallest boat is the Swift, built in 1819, of nine tons burden had three horse power. The largest is the James Watt of 448 tons, built in 1821; it has two engines of fifty horse power each.

Comets.—According to the calculation of M. Olbert of Bremen, after a lapse of 83,000 years, a comet will ap-

proach the earth in the same proximity as the moon; after 4,000,000 years, if the course of nature should continue the same, it will approach to the distance of 79,000 geographical miles, and then if the attraction equals that of the earth, the waters of the ocean will be raised 13,000 feet, and cause a second deluge; after 200,000,000 years, it will clash with the earth.

Gas.—Pyroligneous acid, passed, drop by drop, in quick succession, through an iron tube heated to a bright

ignition, produces gas of an excellent quality.

A plan is said to be in operation to light all the public clocks in London with gas, by night. Paris is about to be lighted by gas. Messrs. Clarke, Griffith & Co. have obtained a patent for 10 years, for the introduction of gas lights into the whole Russian empire. The property which in great Britain is invested in the gas light establishment, is among the most profitable in the kingdom.

University of Coimbra.—The University of Coimbra, in Portugal, was founded by king Deney in 1291. In 1821, its income was 400,000 crowns, equalling \$245,000. The Rector is appointed by the king. The Chancellor is the chief of the department of instruction; he appoints to the different professorships, has the inspection of the courses of study, and presides at examinations. The number of chairs is very great. There are six Faculties. 1st. *Theology*, which has eight professorships. 2d. *Canon Law*, nine professorships. 3d. *Civil Law*, eight professorships. 4th. *Medicine*, six professorships. 5th. *Mathematics*, four professorships. 6th. *Philosophy*, four professorships. In this last faculty, nothing but Natural Philosophy and Natural History are taught. The students in *Theology*, *Canon Law*, *Civil Law*, and *Medicine*, are obliged to study six years; those in *Mathematics*, four years; and those in *Philosophy* five. The Theological students on the sixth year obtain the degree of Licentiate, and by paying 2000 milreas, (\$2 50 cts.) they are honoured with the degree of Doctor of Theology. Doctorates of Law, Philosophy, &c. are given without this fee; so that Portugal swarms with Doctors of the different Faculties. Under the same government, is the "College of Arts," which consists of two *Halls* for Greek, and three for Latin, and other schools for the study of Rhetoric and Antiquities, Moral and Intellectual Philosophy, &c. The whole number of students in the University in July, 1822, was 1,513—all taught gratuitously. Of these, 150 are Brazilians. Besides the other College buildings, there are an Observatory, a select library containing 30,000 vols. and a magnificent edifice for a Cabinet of Natural History. The Philosophical apparatus is excellent. There are

also a very fine Botanical garden, and a large printing establishment belonging to the University.

Prussian Universities.—The number of students in the University of Berlin, the last summer, amounted to 1,162; of whom 227 were Theologians; 411 Jurists; 350 Physicians; and 174 in Philosophy. The number of students at Bonn was 271. At Breslau, 539. At Halle, 866. At Königsburg, 259. Total, 3,396. Of these 1043 are Theologians of the Reformed Church; 193 Catholics; 1069 in Law; 624 in Physic, and 468 in Philosophy.

Mortality.—During the last year the deaths were

In London,	18,865, pop. about	1,200,000
New-York,	3,231, do. do.	130,000
Philadelphia,	3 591, do. do.	110,000
Washington City,	296, do. do.	14,856

In London, 4 died of intemperance. In N. York, 44. In Philadelphia, 25. In Washington, 5. In London, 2601 of old age. In N. York, 115. In Philadelphia, 69. In Washington, 7.

New Solar Theory.—Dr. Hayer, of Minden, has published a detailed account of his hypothesis, that the Nucleus of the sun consists of *molten gold*.

Fall of an Aerolite.—On the 3d of June, 1822, an Aerolite fell near Angers, in France. For some time previous to the event a great heat prevailed; the air was calm, and the sky cloudless. It appeared at first, like a globe of bright light, which soon dispersed in luminous waves. This light was followed by a loud detonation, and several sharp reports like volleys of musketry. This was succeeded by the fall of stones from the direction of the luminous appearance, one of which weighed thirty ounces. It was an irregular angular fragment, which was probably thrown during the explosion from the larger mass, and was covered with a blackish brown crust, doubtless produced by the action of fire.

College at Serampore.—In the second Report of the Eng. Bap. Mis. Society, a particular account is given of the College at Serampore. The Collegiate edifices, which are intended to accommodate four Professors and 400 students, and to contain spacious rooms for public purposes, are erecting on the banks of the Hoogly, opposite the villa of the Governor General. The

Central building, 134 feet long, 120 broad and 60 high, which comprises all the public rooms, and one on each end of it, designed for the Professors' rooms, are already erected. There are at present forty-six students in the institution, most of whom belong to native christian families. From their regular examinations, they appeared to have made double the proficiency that is commonly made by the natives in the same length of time. The whole course of studies comprises four departments, Astronomical, Medical, Legal, and Theological. Instruction will ultimately be given in all these branches, as it is so much needed, and would be very useful in enlightening the minds, in purifying the morals, and meliorating the condition of the Hindoo population. For the Astronomical department, but little has yet been done. Medical knowledge is so important with the natives, many of whom, through ignorance, fall victims to the diseases of the country, that strenuous efforts will be made for establishing a class in this department. The Legal class will direct their attention to the general principles of Jurisprudence as developed in the Hindoo books, in the Jewish code of Laws, and in the best writers on this subject. The Theological department, although all the students may not become ministers of the gospel, will exert a purifying and liberalizing influence on their minds, and through them on the whole community, favourable to the gradual progress of Christianity in India. Books of various kinds, and in different languages, are in a state of preparation for the students, and efforts have been made for collecting a college library.

Invention.—Adolphus Allen, of Georgetown, D. C. has obtained a patent for a water-wheel, which is propelled by both ebb and flood tide, which obviates the necessity of a dam; it is applicable to all kinds of machinery, and may be constructed at a very little expense.

Earthquake.—On the night of the 18th of Nov. last, the province of Chili is said to have experienced a general convulsion by an earthquake. At Valparaiso very few houses were left standing, or so uninjured as to be tenable. The inhabitants of that lately flourishing city are living in tents.—

About three hundred have been taken from the ruins. On the day preceding the earthquake, great numbers of fish were floating dead upon the surface of the water.

Composition of Blood.—Sir Everard Home's new theory on the composition of blood, founded on experiments made by himself in 1818, is that carbonic acid gas forms a large proportion of the blood, and that this fluid is of a tubular structure. He asserts that carbonic acid gas exists in the blood in the large proportion of two cubic inches to an ounce, that it is given out in large quantities from the blood of a person after a full meal, and very little from the blood of a feverish person.

The Brain.—A small pressure on the brain diminishes, and a stronger destroys, the sensibility of the whole body. Not many years ago, there was a beggar in Paris, a part of whose skull had been removed on account of a wound. When this was healed, he wore a plate upon the part where the skull was wanting to prevent injury by accidental touch. For a small piece of money he would take off the plate and allow the brain to be gently pressed by laying a handkerchief or some such light substance upon it; this occasioned a dimness of sight and a drowsiness; the pressure being augmented, he became insensible, with high breathing, and every symptom of a person in an apoplexy, from which he always recovered upon the removal of the pressure. As this experiment was not painful, it was often repeated.

Nutrient of food.—From experiments conducted on chemical principles, by two French chemists, Percy and Vaughin, the comparative nutrient of different kinds of food was ascertained to be in the following proportions, viz.: one hundred pounds of bread contain 80 lbs. nutritious matter; of butcher's meat, 35; French beans, 92; broad beans, 89; greens and turnips, the most aqueous of all culinary vegetables, only 8; of carrots, 14; of potatoes, 25.

Volcano.—On the 6th of October, a tremendous volcano poured forth stones and lava from a mountain situated in the Bean Jean Regencies, about 200 miles from Batavia. 5000 natives were buried by the stones and ashes.

300 have been found most dreadfully burnt and wounded, and but faint hopes are entertained of the recovery of most of them.

Tenacity of life in insects.—Mr. Beddome, an English Chemist, states, that in boiling some hives which contained a large quantity of honey in its natural state, he observed some bees floating on the surface of the water; and that within half an hour, after exposing them to a meridian summer sun, they came to life and flew away, although they had been suffocated, frozen and boiled. This seems almost incredible. But the vitality of insects is wonderful and well known. Some will live deprived of their heads and intestines; some, in alcohol; some, in boiling

springs; and almost all will sleep quite comfortably in their icy beds through the longest winter.

The Rev. Dr. CHALMERS has been unanimously elected Professor of Moral Philosophy in the University of St. Andrews; and has notified his acceptance of the office.

Noah Webster, Esq. proposes to publish Select Poetry, from the most approved British authors. This collection will be made from the writings of Milton, Watts, Addison, Dryden, Pope, Johnson, Goldsmith, Shenstone, Gray, Beattie, Cowper, Thompson and other poets of celebrity. It is to consist of from twelve to sixteen volumes, duodecimo.

List of New Publications.

RELIGIOUS.

A Sermon preached on Lord's Day, 2d March, 1823, in the Pacific Congregational Meeting House, Providence, R. I. By Rev. Thomas Williams.

The YOUNG CHURCHMAN'S GUIDE, adapted to the use of Sunday Schools and Catechetical Classes. Book I.—By the Rev. HARRY CROSWELL, A.M. Rector of Trinity Church, New-Haven, Conn.

A Sermon, delivered August 25, 1822, to the Senior Class in Bangor Theological Seminary. By the Rev. John Smith, Professor of Theology.

Sermons on various subjects. By the late HENRY KOLLOCK, D. D., of Savannah. With a Memoir of the life of the Author, and his Likeness. In 4 vols.

The Pronouncing Testament, in which the Proper Names and many other words are divided into syllables, and accented agreeably to Walker's Dictionary and Key. By ISRAEL ALGER, A. M.—Lincoln & Edmonds, Boston—1822.

No. 1, of the Family Prayer Book, or Book of Common Prayer and Administration of the Sacraments; and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church, in the United States of America; accompa-

nied by a General Commentary, Historical, Explanatory, Doctrinal, and Practical:—compiled from the most approved Liturgical Works, with alterations and additions, and accommodated to the Liturgy of the Protestant Episcopal Church in the United States of America. By Thomas C. Brownell, D. D. LL. D., Bishop of the Protestant Episcopal Church in the State of Connecticut.

The Relation the Present State of Religion bears to the expected Millennium:—A Sermon delivered in the Old South Church, Boston, before the Foreign Mission Society of Boston and the vicinity, Jan. 8th, 1823. By the Rev. James Sabine, Pastor of a Congregational Church in Boston. 12½ cents.

Sermon preached at the consecration of St. Stephen's Church, Philadelphia, Feb. 27, 1823, to which is appended an accurate description of said church. By John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in New-York.

Sermons for Children, designed to promote their immediate piety. By the Rev. Samuel Nott, Jr. [We cheerfully recommend this little volume to the attention of parents, as happily adapted to the purpose for which it is designed.]

MISCELLANEOUS.

A New Universal Gazetteer: or Geographical Dictionary, accompanied with an Atlas. By Jedidiah Morse, D. D. and Richard C. Morse, A. M. Fourth Edition, revised and corrected. New-Haven, 1823. S. Converse. pp. 856, royal 8vo. \$6.

The Traveller's Guide, or Pocket Gazetteer of the United States. Extracted from the latest edition of Morse's Universal Gazetteer. Illustrated by a Map. By Jedidiah Morse, D. D. and Richard C. Morse, A. M. New-Ha-

ven, 1823. N. Whiting. pp. 320, 12mo. \$1,25.

Poems. By Sumner Lincoln Fairfield. New-York, E. Bliss, & E. White. pp. 188. 1823.

Kayser's Commercial Directory. 1 Vol. 4to.

An Elementary Treatise of Logic, containing the essential principles and different modes of reasoning, in the form of question and answer. By Hezekiah G. Ufford, A. M. New-York, J. Seymour, 1823. pp. 192.

Religious Intelligence.

AMERICAN COLONIZATION SOCIETY.

From the Baltimore American.

The handsome, fast sailing brig Oswego, left this port April 13th, for Liberia, the American Colony in Africa. On Saturday afternoon, Dr. Ayres, attended by the Rev. Mr. Gurley, General Agent of the American Colonization Society, the Secretary of the Maryland Auxiliary Society, Peter Galt, Esq. and several others, went on board the brig to witness the solemnity of the new Colonists taking the oath of allegiance to their adopted country. After a religious service of praise, prayer and exhortation, by the Rev. Mr. Allen, a coloured preacher from Philadelphia, and the Rev. Mr. Gurley, Dr. Ayres addressed the emigrants, and exhibited to their view the difficulties and dangers they would probably have to encounter, and the deprivations they might suffer; assured them that they were at liberty to withdraw if they pleased, and if they had any inclination to remain in this country, he entreated they would then retire. He made many judicious observations on the necessity of harmony and good conduct in every respect, and obedience to the authority set over them. He spoke of the great exertions made in their behalf, and the expectations of their friends here of the success and prosperity of the Colony, resulting from their good conduct. The oath of allegiance was then administered by Peter Galt, Esq. to about 25 men. It was an interesting and impressive scene.

The passengers in the brig amount to sixty-three, men, women and children, (all in good health) as respectable as any coloured people in this country. Many of them well educated, and all of them very intelligent. Among them is a late slave of Daniel Murray, Esq. whose master not only gave him liberty, but furnished him with supplies to aid him in the new settlement. There are good grounds to be confident that Mr. Murray's example will be followed by many as soon as the colony becomes more settled and in a more prosperous condition. Yesterday morning, the brig, lying out in the stream, was visited by an immense number of persons, and a large crowd was on the wharves to see her departure. She takes out an uncommonly intelligent coloured man of considerable talents and good judgment. He has travelled eighteen years through various parts of Asia, has been in most parts of the countries of Europe and South America, and now visits Africa to explore the River Mesurado and ascertain its proximity to the Niger. His name is Abel Herd; he is a native of Frederick county.

We understand there is a trading company formed with the approbation of the American Colonization Society, to open a trade with Liberia and the neighbouring coast by whom one or more vessels will be kept constantly employed. The first vessel it is expected will sail from this port in the next month, and will probably take passengers.

The Baltimore Morning Chronicle gives a statement, from which it appears that the American Colonists on the West Coast of Africa enjoy good health, but are exposed to a great affliction.

The acting agent writes, under date of November 30: "Nearly all the tribes around us are combined in war against us. Their principal object is plunder. They attacked us on the morning of the 11th November, at break of day, 800 in number, killed and mortally wounded one man, one boy and one woman; wounded four others, and took captive seven children. All our forces have for a month stood upon their arms through the night." The arrangements of the colonists would have prevented this partial surprise, but, at the point where the foe made the attack, part of the guards were *dozing*! The enemy appeared in one compact body, and drove the whole company, after wounding one half, into the town. They were, however, in twenty minutes afterwards, compelled to retreat in a solid mass, the centre of which was raked by a long 18, loaded with grape. They carried away nearly all their dead and wounded.

On the morning of the second of December, the Colony was again attacked by the native warriors, swelled in number to 1,500. The attack was made in two opposite points at the same time; but so determined was the defence, and so great was the terror spread among the natives by the *great guns*, that the yell for a retreat was soon sounded, and the whole 1,500 ran away in great consternation.

It is remarkable, that the acting agent, who was exposed to the hottest of the fire, and received six bullet holes through his surtout, should escape without a wound. And it is equally remarkable, that 28 men and boys (for this was the whole military force of the Colonists) should, in two successive engagements repulse 800, and 1,500 armed men, with the loss of only two men, one boy, and one woman. The history of the early settlements of America inform us, however, that a few men acquainted with the European mode of warfare can put to route a whole host of savages.

This war cut off all intercourse with the natives who had before supplied the Colony with poultry, vegetables,

eggs, honey, and other articles, and, as they had no means of communication with Sierra Leone, the Colonists were in great want of all kinds of fresh provision, and at the date of the agent's last letters, had been six weeks on an *allowance* of bread and meat.

The morning after the second battle, the commandant of the British armed schooner Prince Regent, then providentially in the offing, sent about 20 mariners to the assistance of the Colonists, with a supply of ammunition and provisions. Captain Laing, the late celebrated African traveller, than whom no man on the continent is better acquainted with the native character, the next day entered into a negotiation with the head men for peace. They unanimously consented to a truce, and to submit all differences to Gov. M'Carty, under whose mediation a treaty of peace is to be entered into. The British mariners are left to keep up the truce—and by this happy arrangement, the trade with the natives for poultry, &c. has been renewed.

Soon after the truce was effected, the commander of a Columbian armed vessel offered to present the establishment with a new elegant prize schooner of 50 tons. This will add materially to the security of the settlement, and furnish the means of intercourse with Sierra Leone, or any other place on the coast.

THE EUNUCH OF ABYSSINIA AND HENRY MARTYN.

From Porter's Travels.

We had hardly introduced ourselves into our delapidated menzil, and disposed ourselves, some to rest, and others to supper, when we were disturbed by the arrival of new inhabitants.—Hadge Bachire and his train! no less a personage than chief of the household to the royal mother of Hassan Ali Mirza, prince governor of Shiraz! and who was now on his way to Ispahan, to bring back a captious favorite Mollah, who had quitted the capital of Fars on some trivial subject of discontent. The worthy comptroller Hadge Bachire, was an eunuch from Abyssinia, old and wrinkled; and, sans ceremonie, he presented himself before us, took his seat near our mummuds, and declared himself the happiest of men in finding himself in the company of Englishmen; winding up his general compliments to our nation, with a particular eulogium

on the talents and virtues of our countryman the late Rev. Henry Martyn, who, he said, had passed some time under his roof, during his Apostolic sojourn at Schiraz. A succession of kindly smiles, brightened the black visage of the Hadge, while he dwelt on the merits of the meek man of God, though it was in that city, and probably under his roof, that he composed many of the queries relative to the Mahomedan faith, none of which have been yet answered by the wisest sages and Moollahs of Persia. Indeed these staggering doubts cast upon the creed of Mecca, have afforded unceasing occupation to the pen of Mirza Besook, the devout and learned minister of Abbas Mirza; but, after eight years' consideration, discussing, and writing on the stubborn points, still his labours, like the web of Penelope, seem *sans* *sosi*; for, dissatisfied with what is done, he frequently obliterates in one day what has been the toil of a year at least.

PALESTINE MISSION.

Extract of a letter from Rev. Mr. Temple, to a gentleman in Boston, dated Malta, Oct. 30, 1822.

We severely feel the loss of that christian society which we formerly enjoyed; but much less severely than we should, had we been sent to a region where no spiritual christians can be found. Though we find but little reason to believe the influence of religion is felt in Malta to any considerable extent, still it is our happiness to be on terms of intimate friendship with a few individuals here whose religion has the stamp of the New-Testament.

Our press is now in motion. We have just finished Mr. Payson's address to seamen in Italian—an edition of 500. We think we could sell, or certainly lend, to great advantage, several books if we had them; for example, half a dozen of Mrs. Graham's life; a dozen of Harriet Newell's; half a dozen of Martyn's; a great quantity of Baxter's Call, &c. &c. There is a great deal of inquiry here at present for such books and there are no book-stores in the island. Every thing in the hardware line is found here in abundance. Indeed every thing for elegance and convenience is easily obtained; but the means for securing the

one thing needful can hardly be found at all.

REVIVALS OF RELIGION.

In Castine, Me. a revival has recently commenced, and prevails extensively in the small church which was lately formed out of a Unitarian congregation.

At Williamstown, and in Williams College, Mass. are many interesting appearances. The impression produced by the fast on the 27th Feb. seems not to have subsided.

In Heath, Mass. ninety have lately united with the church.

In Rowe, Mass. a revival is prevailing under circumstances which render it peculiarly interesting. As many as twenty have been the hopeful subjects of it.

In New-Bedford, Sandwich, Fairhaven and Haverhill, Mass. prospects are encouraging and promise good to come.

It is well known that the city of Boston is at present the scene of deep interest and solicitude.

The revival in Greenwich, Conn. still continues. Seventy-six have been added to the church, of whom thirty-six joined it the last communion. Forty-one more are expected soon to unite with them.

In Coventry, Conn. about one hundred and forty have been hopefully converted during a late revival.

In Romulus, N. Y. is a revival, and the instances of hopeful conversion are frequent. Fifty or sixty have already been numbered.

A revival is going forward in two parishes in Granville, N. Y. Forty or fifty hopeful converts.

In Knox, N. Y. sixty converts have been numbered as the fruit of a revival. In Kingsbury, seventy; and at Edinburgh a great work is now going forward.

A revival has commenced in Williamsburg, Va. Its prospects are very encouraging. Prof. Keith, of William and Mary College, is active in his exertions to promote it.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Education Society acknowledges the receipt of \$340 33 during the month of March.

The Treasurer of the American Bible Society acknowledges the receipt of \$2,854 53 during the month of March, 1823.

The Treasurer of the American

Board of Commissioners for Foreign Missions acknowledges the receipt of \$3,765 63, from Feb. 12th, to March 12th, inclusive.

Ordinations and Installations.

March 26th.—The Rev. SAMUEL GREEN, was installed pastor of Union Church, in Boston. Sermon by the Rev. Dr. Woods, of Andover.

March 26th.—The Rev. JONATHAN KING was ordained pastor over the Congregational Church and Society in Dartmouth, Mass. Sermon by Rev. D. Hemminway, of Wareham.

March 26th.—The Rev. EDWARD HOLLISTER was installed pastor over the Congregational Church and Socie-

ty in Danville, Vt. Sermon by the Rev. President Bates, of Middlebury College.

March 26th.—The Rev. JOHN DUNKLEE, was ordained pastor over the Congregational Church and Society in Wendell, Mass. Sermon by the Rev. Mr. Chickering, of Phillipston.

April 1st.—The Rev. LOT JONES was admitted to the order of Deacons, at Bristol, R. I. by the Rt. Rev. the Bishop of the Eastern Diocess.

View of Public Affairs.

FRANCE AND SPAIN.

The arrivals since our last, have brought no decisive intelligence respecting the expected war between France and Spain. There seems however, but little reason to doubt that hostilities will shortly be commenced on the part of France. The Speech of Prince Talleyrand against embarking in the contest, is a most interesting document, (which we had intended to have preserved on our pages, had not our limits prevented) and is replete with statements of great importance. Able, sincere and dignified—instantaneously commending itself to every man's bosom—solemnly protesting against the project—earnestly urging upon his associates momentous considerations drawn from the inexhaustible treasures of his own experience and knowledge—and with a prophetic voice, announcing the certain result of the contest, if pursued,—we can scarcely conceive how it was possible to resist its force. It appears however, that neither the eloquent remarks of Talley-

rand, nor the solemn remonstrance of the Duke of Wellington expressed at the Congress of Verona, are sufficient to deter the French ministry from intermeddling with the affairs of Spain. What is to be the result of this dangerous experiment, time alone can reveal.

GREECE.

The Selam of 60 guns has arrived at Bastille from Marseilles with a battalion of German troops for Greece, consisting of 600 men perfectly armed and equipped; 200 of whom are designed for the artillery. The money by which this battalion was fitted out, was collected by subscription in Germany. Among the subscribers, the king of Wintemberg gave 60,000 florins from his private purse. Mr. Bethan the banker of Frankfort gave 100 Louis d'ors; the Swiss Cantons of Berne, Zurich and Argovia, 13 pieces of cannon and 3 mortars. This battallion is to be joined by 7 or 800 volunteers commanded by Col. Dittmar of Hesse Darmstadt.

Answers to Correspondents.

EVANGELICUS; PHILOCLERICUS; B. G.; A. ARATOI; H.; and G. H. are received.

ERRATUM.—Last number, page 202, 2nd col. line 44, for *rational* read *natural*.